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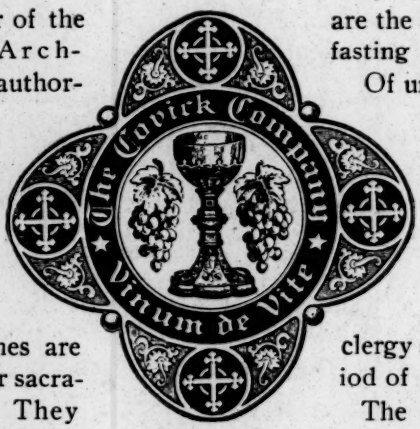

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THE
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NINTH SERIES.—VOL. II.—(LXXXII).—APRIL, 1930.—No. 4.

ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS XI.

CHRISTIAN EDUCATION OF YOUTH.

Pope Pius XI.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE AND TO ALL THE FAITHFUL OF THE CATHOLIC WORLD.

Venerable Brethren and Beloved Children: Health and Apostolic Benediction.

REPRESENTATIVE on earh of that Divine Master who while embracing in the immensity of His love all mankind, even unworthy sinners, showed nevertheless a special tenderness and affection for children, and expressed Himself in those singularly touching words: "Suffer the little children to come unto Me," [1] We also on every occasion have endeavored to show the predilection wholly paternal which We bear toward them, particularly by our assiduous care and timely instructions with reference to the Christian education of youth.

Reasons for treating of Christian Education. And so, in the spirit of the Divine Master, We have directed a helpful word, now of admonition, now of exhortation, now of direction, to youths and to their educators, to fathers and mothers, on various points of Christian education, with that solicitude which becomes the common Father of all the Faithful, with an insistence

[1] Mark 10: 14.

in season and out of season, demanded by our pastoral office and inculcated by the Apostle: "Be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine."[2] Such insistence is called for in these our times, when, alas, there is so great and deplorable an absence of clear and sound principles, even regarding problems the most fundamental.

Now this same general condition of the times, this ceaseless agitation in various ways of the problem of educational rights and systems in different countries, the desire expressed to Us with filial confidence by not a few of yourselves, Venerable Brethren, and by members of your flocks, as well as Our deep affection toward youth above referred to, move Us to turn more directly to this subject, if not to treat it in all its well-nigh inexhaustible range of theory and practice, at least to summarize its main principles, throw full light on its important conclusions, and point out its practical applications.

Let this be the record of Our Sacerdotal Jubilee which, with altogether special affection, We wish to dedicate to our beloved youth, and to commend to all those whose office and duty is the work of education.

Indeed never has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generations for that earthly happiness which they so ardently desire.

The reason is that men, created by God to His image and likeness and destined for Him who is infinite perfection, realize to-day more than ever amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse toward a perfection that is higher, which impulse is implanted in their rational nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human

[2] II Tim. 4: 2.

nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth; and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of St. Augustine: "Thou didst create us, O Lord, for Thyself, and our heart is restless till it rest in Thee." [3]

Nature, Importance, Excellence of Christian Education. It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end, and that in the present order of Providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education.

From this we see the supreme importance of Christian education, not merely for each individual, but for families and for the whole of human society, whose perfection comes from the perfection of the elements that compose it. From these same principles, the excellence, we may well call it the unsurpassed excellence, of the work of Christian education becomes manifest and clear; for after all it aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society. And this it does as efficaciously as man is capable of doing it, namely by coöperating with God in the perfecting of individuals and of society, in as much as education makes upon the soul the first, the most powerful and lasting impression for life, according to the well-known saying of the Wise Man, "A young man according to his way, even when he is old, he will not depart from it." [4] With good reason therefore did

[3] *Confess.* I, 1.

[4] Prov. 22:6.

St. John Chrysostom say, "What greater work is there than training the mind and forming the habits of the young?"[5]

But nothing discloses to us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of our Blessed Lord, identifying Himself with children, "Whosoever shall receive one such child as this in my name, receiveth me."[6]

Division of Subject Matter. Now in order that no mistake be made in this work of utmost importance, and in order to conduct it in the best manner possible with the help of God's grace, it is necessary to have a clear and definite idea of Christian education in its essential aspects, viz., who has the mission to educate, who are the subjects to be educated, what are the necessary accompanying circumstances, what is the end and object proper to Christian education according to God's established order in the economy of His Divine Providence.

I. To Whom Does Education Belong?

Education is essentially a social and not a mere individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: two, namely the family and civil society, belong to the natural order; the third, the Church, to the supernatural order.

A. In General. In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society. Nevertheless, the family is an imperfect society, since it has not in itself all the means for its own complete development; whereas civil society is a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community; and so, in this respect, that is, in view of the common good, it has preëminence over the family, which finds its own suitable temporal perfection precisely in civil society.

The third society, into which man is born when through Baptism he receives the Divine life of grace, is the Church;

[5] *Hom. 60 in c. xviii Matt.*

[6] Mark 9:36.

a society of the supernatural order and of universal extent; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind; hence it is supreme in its own domain.

Consequently, education, which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of Divine Providence, to the coördination of their respective ends.

B. In Particular: 1. To the Church. And first of all education belongs preëminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself; absolutely superior therefore to any other title in the natural order.

a. Preëminently. The first title is founded upon the express mission and supreme authority to teach given her by her Divine Founder: "All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world."[7] Upon this magisterial office Christ conferred infallibility, together with the command to teach His doctrine. Hence the Church "was set by her Divine Author as the pillar and ground of truth, in order to teach the Divine Faith to men, and keep whole and inviolate the deposit confided to her; to direct and fashion men, in all their actions individually and socially, to purity of morals and integrity of life, in accordance with revealed doctrine."[8]

b. Supernatural Motherhood. The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures and educates souls in the Divine life of grace, with her Sacraments and her doctrine. With good reason then does St. Augustine maintain: "He has not God for father who refuses to have the Church as mother."[9]

[7] Matt. 28: 18-20.

[8] Pius IX, Ep. *Quum non sine,* 14 July, 1864.

[9] *De Symbolo ad Catech.,* XIII.

Hence it is that in this proper object of her mission, that is, "in faith and morals, God Himself has made the Church sharer in the Divine Magisterium and, by a special privilege, granted her immunity from error; hence she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching."[10] By necessary consequence the Church is independent of any sort of earthly power as well in the origin as in the exercise of her mission as educator, not merely in regard to her proper end and object, but also in regard to the means necessary and suitable to attain that end. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education. And this must be so, because the Church as a perfect society has an independent right to the means conducive to its end, and because every form of instruction, no less than every human action, has a necessary connection with man's last end, and therefore cannot be withdrawn from the dictates of the Divine law, of which the Church is guardian, interpreter and infallible mistress.

This truth is clearly set forth by Pius X of saintly memory:

> Whatever a Christian does even in the order of things of earth, he may not overlook the supernatural; indeed he must, according to the teaching of Christian wisdom, direct all things toward the supreme good as to his last end; all his actions, besides, insofar as good or evil in the order of morality, that is, in keeping or not with natural and Divine law, fall under the judgment and jurisdiction of the Church.[11]

It is worthy of note how a layman, an excellent writer and at the same time a profound and conscientious thinker, has been able to understand well and express exactly this fundamental Catholic doctrine:

> The Church does not say that morality belongs purely, in the sense of exclusively, to her but that it belongs wholly to her. She has never maintained that outside her fold and apart from her teaching,

[10] Ep. Encyc. *Libertas*, 20 June, 1888.

[11] Ep. Encyc. *Singulari quadam*, 24 September, 1912.

man cannot arrive at any moral truth; she has on the contrary more than once condemned this opinion because it has appeared under more forms than one. She does however say, has said, and will ever say, that because of her institution by Jesus Christ, because of the Holy Ghost sent her in His name by the Father, she alone possesses what she has had immediately from God and can never lose, the whole of moral truth, *omnem veritatem*, in which all individual moral truths are included, as well those which man may learn by the help of reason, as those which form part of revelation or which may be deduced from it.[12]

c. Extent of the Right of the Church. Therefore with full right the Church promoted letters, science, art, insofar as necessary or helpful to Christian education, in addition to her work for the salvation of souls; founding and maintaining schools and institutions adapted to every branch of learning and degree of culture.[13] Nor may even physical culture, as it is called, be considered outside the range of her maternal supervision, for the reason that it also is a means which may help or harm Christian education.

And this work of the Church in every branch of culture is of immense benefit to families and nations which without Christ are lost, as St. Hilary points out correctly: "What can be more fraught with danger for the world than the rejection of Christ?"[14] Nor does it interfere in the least with the regulations of the State, because the Church in her motherly prudence is not unwilling that her schools and institutions for the education of the laity be in keeping with the legitimate dispositions of civil authority; she is in every way ready to coöperate with this authority and to make provision for a mutual understanding, should difficulties arise.

Again it is the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation insofar as religion and morality are concerned.[15]

[12] A. Manzoni, *Osservazioni sulla Morale Cattolica*, c. III.

[13] Cod. Jur. Can., c. 1375.

[14] *Commentar. in Matt. c. xviii.*

[15] Cod. Jur. Can., cc. 1381, 1382.

Nor should the exercise of this right be considered undue interference, but rather maternal care on the part of the Church in protecting her children from the grave danger of all kinds of doctrinal and moral evil. Moreover this watchfulness of the Church not merely can create no real inconvenience, but must on the contrary confer valuable assistance in the right ordering and well-being of families and of civil society; for it keeps far away from youth the moral poison which at that inexperienced and changeable age more easily penetrates the mind and more rapidly spreads its baneful effects. For it is true, as Leo XIII has wisely pointed out, that without proper religious and moral instruction "every form of intellectual culture will be injurious; for young people not accustomed to respect God will be unable to bear the restraint of a virtuous life, and never having learned to deny themselves anything, they will easily be incited to disturb the public order." [16]

The extent of the Church's mission in the field of education is such as to embrace every nation, without exception, according to the command of Christ: "Teach ye all nations;" [17] and there is no power on earth that may lawfully oppose her or stand in her way. In the first place, it extends over all the Faithful, of whom she has as anxious care as a tender mother. For these she has throughout the centuries created and conducted an immense number of schools and institutions in every branch of learning. As we said on a recent occasion:

> Right back in the far-off middle ages when there were so many (some have even said too many) monasteries, convents, churches, collegiate churches, cathedral chapters, etc., there was attached to each a home of study, of teaching, of Christian education. To these we must add all the universities, spread over every country and always by the initiative and under the protection of the Holy See and the Church. That grand spectacle, which to-day we see better, as it is nearer to us and more imposing because of the conditions of the age, was the spectacle of all times; and they who study and compare historical events remain astounded at what the Church has been able to do in this matter, and marvel at the manner in which she has succeeded in fulfilling her God-given mission to educate generations of men to a Christian life, producing everywhere a magnifi-

[16] Ep. Encyc. *Nobilissima Gallorum Gens*, 8 February, 1884.
[17] Matt. 28: 19.

cent harvest of fruitful results. But if we wonder that the Church in all times has been able to gather about her and educate hundreds, thousands, millions of students, no less wonderful is it to bear in mind what she has done not only in the field of education, but in that also of true and genuine erudition. For, if so many treasures of culture, civilization and literature have escaped destruction, this is due to the action by which the Church, even in times long past and uncivilized, has shed so bright a light in the domain of letters, of philosophy, of art and, in a special manner, of architecture.[18]

All this the Church has been able to do because her mission to educate extends equally to those outside the Fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation. Just as today when her missions scatter schools by the thousand in districts and countries not yet Christian, from the banks of the Ganges to the Yellow river and the great islands and archipelagos of the Pacific ocean, from the Dark Continent to the Land of Fire and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world.

Hence it is evident that both by right and in fact the mission to educate belongs preëminently to the Church, and that no one free from prejudice can have a reasonable motive for opposing or impeding the Church in this her work, of which the world today enjoys the precious advantages.

d. Harmony between the Rights of the Church and those of the Family and the State. This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, of methods of science and all sorts of profane culture, not only are not opposed to this preëminence of the Church, but are in complete harmony with it. The fundamental reason for this harmony is that the supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both

[18] Discourse to the Students of Mondragone College, 14 May, 1929.

come from God, who cannot contradict Himself: "The works of God are perfect and all His ways are judgments." [19]

This becomes clearer when we consider more closely and in detail the mission of education proper to the family and to the State.

2. To the Family. In the first place the Church's mission of education is in wonderful agreement with that of the family, for both proceed from God, and in a remarkably similar manner. God directly communicates to the family, in the natural order, fecundity, which is the principle of life, and hence also the principle of education to life, together with authority, the principle of order.

a. Right anterior to that of State. The Angelic Doctor with his wonted clearness of thought and precision of style, says: "The father according to the flesh has in a particular way a share in that principle which in a manner universal is found in God. . . . The father is the principle of generation, of education and discipline and of everything that bears upon the perfection of human life." [20]

The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth.

b. Inviolable Right but not Despotic. That this right is inviolable St. Thomas proves as follows:

> The child is naturally something of the father . . . so by natural right the child, before reaching the use of reason, is under the father's care. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents.[21]

And as this duty on the part of the parents continues up to the time when the child is in a position to provide for itself, this same inviolable parental right of education also endures.

[19] Deut. 32 : 4.
[20] S. Th., 2-2, Q. CII, a. 1.
[21] S. Th., 2-2, Q. X, a. 12.

"Nature intends not merely the generation of the offspring, but also its development and advance to the perfection of man considered as man, that is, to the state of virtue," [22] says the same St. Thomas.

The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, can. 1113: "Parents are under a grave obligation to see to the religious and moral education of their children, as well as to their physical and civic training, as far as they can, and moreover to provide for their temporal well-being." [23]

On this point the common sense of mankind is in such complete accord, that they would be in open contradiction with it who dared maintain that the children belong to the State before they belong to the family, and that the State has an absolute right over their education. Untenable is the reason they adduce, namely, that man is born a citizen and hence belongs primarily to the State, not bearing in mind that before being a citizen man must exist; and existence does not come from the State, but from the parents, as Leo XIII wisely declared: "The children are something of the father, and as it were an extension of the person of the father; and, to be perfectly accurate, they enter into and become part of civil society, not directly by themselves, but through the family in which they were born." [24] "And therefore," says the same Leo XIII, "the father's power is of such a nature that it cannot be destroyed or absorbed by the State; for it has the same origin as human life itself." [25]

It does not however follow from this that the parents' right to educate their children is absolute and despotic; for it is necessarily subordinated to the last end and to natural and Divine law, as Leo XIII declares in another memorable Encyclical, where he thus sums up the rights and duties of parents: "By nature parents have a right to the training of their children, but with this added duty that the education and instruction of the child be in accord with the end for which by God's blessing it was begotten. Therefore it is the duty of parents

[22] Suppl. S. Th., 3 p., Q. 41, a. 1.
[23] Cod. Jur. Can., c. 1113.
[24] Ep. Encyc. *Rerum Novarum*, 15 May, 1891.
[25] Ibid.

to make every effort to prevent any invasion of their rights in this matter, and to make absolutely sure that the education of their children remain under their own control in keeping with their Christian duty, and above all to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety." [26]

It must be borne in mind also that the obligation of the family to bring up children, includes not only religious and moral education, but physical and civic education as well,[27] principally insofar as it touches upon religion and morality.

c. Recognized by Civil Law. This incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civil enactments. Thus, to give one recent example, the Supreme Court of the United States of North America, in a decision on an important controversy, declared that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools, and it bases its decision on the natural law: the child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to educate him and prepare him for the fulfilment of his obligations.[28]

d. Tutelage of the Church. History bears witness how, particularly in modern times, the State has violated and does violate rights conferred by God on the family. At the same time it shows magnificently how the Church has ever protected and defended these rights, a fact proved by the special confidence which parents have in Catholic schools. As We pointed out recently in Our letter to the Cardinal Secretary of State:

The family has instinctively understood this to be so, and from the earliest days of Christianity down to our own times, fathers and mothers, even those of little or no faith, have been sending or bring-

[26] Ep. Encyc. *Sapientiae Christianae,* 10 January, 1890.

[27] Cod. Jur. Can., c. 1113.

[28] "The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional duties."—U. S. Supreme Court Decision in the Oregon School Case. 1 June, 1925.

ing their children in millions to places of education under the direction of the Church.[29]

It is paternal instinct, given by God, that thus turns with confidence to the Church, certain of finding in her the protection of family rights, thereby illustrating that harmony with which God has ordered all things. The Church is indeed conscious of her Divine mission to all mankind, and of the obligation which all men have to practise the one true religion; and therefore she never tires of defending her right, and of reminding parents of their duty, to have all Catholic-born children baptized and brought up as Christians. On the other hand so jealous is she of the family's inviolable natural right to educate the children, that she never consents, save under peculiar circumstances and with special cautions, to baptize the children of infidels, or provide for their education against the will of the parents, till such time as the children can choose for themselves and freely embrace the Faith.[30]

We have therefore two facts of supreme importance, as We said in our discourse cited above: the Church placing at the disposal of families her office of mistress and educator, and the families eager to profit by the offer, and entrusting their children to the Church in hundreds and thousands. These two facts recall and proclaim a striking truth of the greatest significance in the moral and social order. They declare that the mission of education regards before all, above all, primarily the Church and the family, and this by natural and Divine law, and that therefore it cannot be slighted, cannot be evaded, cannot be supplanted.[31]

3. To the State. From such priority of rights on the part of the Church and of the family in the field of education, most important advantages, as we have seen, accrue to the whole of society. Moreover in accordance with the Divinely established order of things, no damage can follow from it to the true and just rights of the State in regard to the education of its citizens.

a. For the Public Good. These rights have been conferred upon civil society by the Author of nature Himself, not by title

[29] Letter to the Cardinal Secretary of State, 30 May, 1929.

[30] Cod. Jur. Can., c. 750, § 2; S. Th. 2-2, Q. X, a. 12.

[31] Discourse to the Students of Mondragone College, 14 May, 1929.

of fatherhood, as in the case of the Church and of the family, but in virtue of the authority which it possesses to promote the common temporal welfare, which is precisely the purpose of its existence. Consequently education cannot pertain to civil society in the same way in which it pertains to the Church and to the family, but in a different way corresponding to its own particular end and object.

b. Twofold Function. Now this end and object, the common welfare in the temporal order, consists in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life, by the mutual union and coördination of the work of all. The function therefore of the civil authority residing in the State is twofold, to protect and to foster, but by no means to absorb the family and the individual, or to substitute itself for them.

Accordingly in the matter of education, it is the right, or to speak more correctly, it is the duty of the State to protect in its legislation, the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education.

It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one, but dependent on the natural and Divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the common good. Besides, the family is not a perfect society, that is, it has not in itself all the means necessary for its full development. In such cases, exceptional no doubt, the State does not put itself in the place of the family, but merely supplies deficiencies, and provides suitable means, always in conformity with the natural rights of the child and the supernatural rights of the Church.

In general then it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way.

In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should moreover supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. For the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them.[32]

Over and above this, the State can exact, and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a cerain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the common good.

However it is clear that in all these ways of promoting education and instruction, both public and private, the State should respect the inherent rights of the Church and of the family concerning Christian education, and moreover have regard for distributive justice. Accordingly, unjust and unlawful is any monopoly, educational or scholastic, which, physically or morally, forces families to make use of government schools, contrary to the dictates of their Christian conscience, or contrary even to their legitimate preferences.

c. Certain Forms of Education reserved to Itself. This does not prevent the State from making due provision for the right administration of public affairs and for the protection of its peace, within or without the realm. These are things which directly concern the public good and call for special aptitudes and special preparation. The State may therefore reserve to itself the establishment and direction of schools intended to prepare for certain civic duties and especially for military service, provided it be careful not to injure the rights of the Church or of the family in what pertains to them. It is well to repeat this warning here; for in these days there is spreading a spirit of nationalism which is false and exaggerated, as well

[32] Ibid.

as dangerous to true peace and prosperity. Under its influence various excesses are committed in giving a military turn to the so-called physical training of boys (sometimes even of girls, contrary to the very instincts of human nature); or again in usurping unreasonably on Sunday, the time which should be devoted to religious duties and to family life at home. It is not Our intention however to condemn what is good in the spirit of discipline and legitimate bravery promoted by these methods; We condemn only what is excessive, as for example violence, which must not be confounded with courage nor with the noble sentiment of military valor in defense of country and public order; or again exaltation of athleticism which even in classic pagan times marked the decline and downfall of genuine physical training.

In general also it belongs to civil society and the State to provide what may be called civic education, not only for its youth, but for all ages and classes. This consists in the practice of presenting publicly to groups of individuals information having an intellectual, imaginative and emotional appeal, calculated to draw their wills to what is upright and honest, and to urge its practice by a sort of moral compulsion, positively by disseminating such knowledge, and negatively by suppressing what is opposed to it.[33] This civic education, so wide and varied in itself as to include almost every activity of the State intended for the public good, ought also to be regulated by the norms of rectitude, and therefore cannot conflict with the doctrines of the Church, which is the Divinely appointed teacher of these norms.

d. Relation between Church and State. All that we have said so far regarding the activity of the State in educational matters, rests on the solid and immovable foundation of the Catholic doctrine of the Christian Constitution of States set forth in such masterly fashion by Our Predecessor Leo XIII, notably in the Encyclicals "Immortale Dei" and "Sapientiae Christianae." He writes as follows:

God has divided the government of the human race between two authorities, ecclesiastical and civil, establishing one over things Di-

[33] P. L. Taparelli, *Saggio teor. di Diretto Naturale*, n. 922; a work never sufficiently praised and recommended to university students (Cf. Our Discourse of 18 December, 1927).

vine, the other over things human. Both are supreme, each in its own domain; each has its own fixed boundaries which limit its activities. These boundaries are determined by the peculiar nature and the proximate end of each, and describe as it were a sphere within which, with exclusive right, each may develop its influence. As however the same subjects are under the two authorities, it may happen that the same matter, though from a different point of view, may come under the competence and jurisdiction of each of them. It follows that Divine Providence, whence both authorities have their origin, must have traced with due order the proper line of action for each. The powers that are, are ordained of God.[34]

Now the education of youth is precisely one of those matters that belong both to the Church and to the State, "though in different ways," as explained above.

Therefore [continues Leo XIII] between the two powers there must reign a well-ordered harmony. Not without reason may this mutual agreement be compared to the union of body and soul in man. Its nature and extent can only be determined by considering, as we have said, the nature of each of the two powers, and in particular the excellence and nobility of the respective ends. To one is committed directly and specifically the charge of what is helpful in worldly matters; while the other is to concern itself with the things that pertain to heaven and eternity. Everything therefore in human affairs that is in any way sacred, or has reference to the salvation of souls and the worship of God, whether by its nature or by its end, is subject to the jurisdiction and discipline of the Church. Whatever else is comprised in the civil and political order, rightly comes under the authority of the State; for Christ commanded us to give to Caesar the things that are Caesar's, and to God the things that are God's.[35]

Whoever refuses to admit these principles, and hence to apply them to education, must necessarily deny that Christ has founded His Church for the eternal salvation of mankind, and maintain instead that civil society and the State are not subject to God and to His law, natural and Divine. Such a doctrine is manifestly impious, contrary to right reason, and, especially in this matter of education, extremely harmful to the proper training of youth, and disastrous as well for civil society as for

[34] Ep. Encyc. *Immortale Dei*, 1 November, 1885.

[35] Ibid.

the well-being of all mankind. On the other hand from the application of these principles, there inevitably result immense advantages for the right formation of citizens. This is abundantly proved by the history of every age. Tertullian in his *Apologeticus* could throw down a challenge to the enemies of the Church in the early days of Christianity, just as St. Augustine did in his; and we today can repeat with him:

> Let those who declare the teaching of Christ to be opposed to the welfare of the State, furnish us with an army of soldiers such as Christ says soldiers ought to be; let them give us subjects, husbands, wives, parents, children, masters, servants, kings, judges, taxpayers and taxgatherers who live up to the teachings of Christ; and then let them dare assert that Christian doctrine is harmful to the State. Rather let them not hesitate one moment to acclaim that doctrine, rightly observed, the greatest safeguard of the State.[86]

While treating of education, it is not out of place to show here how an ecclesiastical writer, who flourished in more recent times, during the Renaissance, the holy and learned Cardinal Silvio Antoniano, to whom the cause of Christian education is greatly indebted, has set forth most clearly this well-established point of Catholic doctrine. He had been a disciple of that wonderful educator of youth, St. Philip Neri; he was teacher and Latin secretary to St. Charles Borromeo, and it was at the latter's suggestion and under his inspiration that he wrote his splendid treatise on "The Christian Education of Youth." In it he argues as follows:

> The more closely the temporal power of a nation aligns itself with the spiritual, and the more it fosters and promotes the latter, by so much the more it contributes to the conservation of the commonwealth. For it is the aim of the ecclesiastical authority by the use of spiritual means, to form good Christians in accordance with its own particular end and object; and in doing this it helps at the same time to form good citizens, and prepares them to meet their obligations as members of a civil society. This follows of necessity because in the City of God, the Holy Roman Catholic Church, a good citizen and an upright man are absolutely one and the same thing. How grave therefore is the error of those who separate things so closely united, and who think that they can produce good citizens by ways and methods other than those which

[86] *Ep. 138.*

make for the formation of good Christians. For, let human prudence say what it likes and reason as it pleases, it is impossible to produce true temporal peace and tranquillity by things repugnant or opposed to the peace and happiness of eternity.[37]

What is true of the State, is true also of science, scientific methods and scientific research; they have nothing to fear from the full and perfect mandate which the Church holds in the field of education. Our Catholic institutions, whatever their grade in the educational and scientific world, have no need of apology. The esteem they enjoy, the praise they receive, the learned works which they promote and produce in such abundance, and above all, the men, fully and splendidly equipped, whom they provide for the magistracy, for the professions, for the teaching career, in fact for every walk of life, more than sufficiently testify in their favor.[38]

These facts moreover present a most striking confirmation of Catholic doctrine defined by the Vatican Council:

> Not only is it impossible for Faith and reason to be at variance with each other, they are on the contrary of mutual help. For while right reason establishes the foundations of Faith, and, by the help of its light, develops a knowledge of the things of God, Faith on the other hand frees and preserves reason from error and enriches it with varied knowledge. The Church therefore, far from hindering the pursuit of the art and sciences, fosters and promotes them in many ways. For she is neither ignorant nor unappreciative of the many advantages which flow from them to mankind. On the contrary she admits that just as they come from God, Lord of all knowledge, so too if rightly used, with the help of His grace they lead to God. Nor does she prevent the sciences, each in its own sphere, from making use of principles and methods of their own. Only while acknowledging the freedom due to them, she takes every precaution to prevent them from falling into error by opposition to Divine doctrine, or from overstepping their proper limits, and thus invading and disturbing the domain of Faith.[39]

This norm of a just freedom in things scientific serves also as an inviolable norm of a just freedom in things didactic, or for rightly understood liberty in teaching; it should be ob-

[37] *Dell'educaz. crist.*, lib. I, c. 43.

[38] Letter to the Cardinal Secretary of State, 30 May, 1929.

[39] *Conc. Vat.*, Sess. 3, cap. 4.

served therefore in whatever instruction is imparted to others. Its obligation is all the more binding in justice when there is question of instructing youth. For in this work the teacher, whether public or private, has no absolute right of his own, but only such as has been communicated to him by others. Besides every Christian child or youth has a strict right to instruction in harmony with the teaching of the Church, the pillar and ground of truth. And whoever disturbs the pupil's faith in any way, does him grave wrong, inasmuch as he abuses the trust which children place in their teachers, and takes unfair advantage of their inexperience and of their natural craving for unrestrained liberty, at once illusory and false.

II. Subject of Education.

In fact it must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and Revelation show him to be; man, therefore, fallen from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain, therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

A. The Whole Man. "Folly is bound up in the heart of a child and the rod of correction shall drive it away."[40] Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so richly with Divine doctrine and with the Sacraments, the efficacious means of grace.

B. Naturalism in Education False. Hence every form of pedagogic naturalism which in any way excludes or weakens

[40] Prov. 22 : 15.

supernatural Christian formation in the teaching of youth, is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher's authority and action, attributing to the child an exclusive primacy of intiative, and an activity independent of any higher law, natural or Divine, in the work of his education.

If any of these terms are used, less properly, to denote the necessity of a gradually more active coöperation on the part of the pupil in his own education; if the intention is to banish from education despotism and violence, which, by the way, just punishment is not, this would be correct, but in no way new. It would mean only what has been taught and reduced to practice by the Church in traditional Christian education, in imitation of the method employed by God Himself toward His creatures, of whom He demands active coöperation according to the nature of each; for His Wisdom "reacheth from end to end mightily and ordereth all things sweetly."[41]

But alas! it is clear from the obvious meaning of the words and from experience, that what is intended by not a few, is the withdrawal of education from every sort of dependence on the Divine law. So today we see, strange sight indeed, educators and philosophers who spend their lives in searching for a universal moral code of education, as if there existed no Decalogue, no Gospel law, no law even of nature stamped by God on the heart of man, promulgated by right reason, and codified in positive Revelation by God Himself in the Ten Commandments. These innovators are wont to refer contemptuously to Christian education as "heteronomous," "passive," "obsolete," because founded upon the authority of God and His holy law.

Such men are miserably deluded in their claim to emancipate, as they say, the child, while in reality they are making him the slave of his own blind pride and of his disorderly affections, which, as a logical consequence of this false system,

[41] Wisdom 8: 1.

come to be justified as legitimate demands of a so-called autonomous nature.

But what is worse is the claim, not only vain but false, irreverent and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the natural powers, but are infinitely superior to them, and may nowise be subjected to physical laws, for "the Spirit breatheth where He will." [42]

1. Sex Instruction. Another very grave danger is that naturalism which nowadays invades the field of education in that most delicate matter of purity of morals. Far too common is the error of those who with dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can forearm youths against the dangers of sensuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.

Such persons grievously err in refusing to recognize the inborn weakness of human nature, and the law of which the Apostle speaks, fighting against the law of the mind; [43] and also in ignoring the experience of facts, from which it is clear that, particularly in young people, evil practices are the effect not so much of ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.

In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from those who hold from God the commission to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Antoniano cited above, when he says:

[42] John 3:8.
[43] Rom. 7:23.

Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while discussing with his son a matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infernal hydra destroys with its poison so large a portion of the world; otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice.[44]

2. Coëducation. False also and harmful to Christian education is the so-called method of "coëducation." This too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a leveling promiscuity and equality, for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and in society. Besides there is not in nature itself, which fashions the two quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be promiscuity, and much less equality, in the training of the two sexes. These, in keeping with the wonderful designs of the Creator, are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence; and in gymnastic exercises and deportment, special care must be had of Christian modesty in young women and girls, which is so gravely impaired by any kind of exhibition in public.

Recalling the terrible words of the Divine Master: "Woe to the world because of scandals!"[45] we most earnestly

[44] *Dell 'educazione cristiana dei figliuoli,* lib. II, c. 88. [45] Matt. 18:7.

appeal to your solicitude and your watchfulness, Venerable Brethren, against these pernicious errors, which, to the immense harm of youth, are spreading far and wide among Christian peoples.

III. Environment of Education

In order to obtain perfect education, it is of the utmost importance to see that all those conditions which surround the child during the period of his formation, in other words that the combination of circumstances which we call environment, correspond exactly to the end proposed.

A. The Christian Family. The first natural and necessary element in this environment, as regards education, is the family, and this precisely because so ordained by the Creator Himself. Accordingly that education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family; and more efficacious in proportion to the clear and constant good example set, first by the parents, and then by the other members of the household.

It is not our intention to treat formally the question of domestic education, nor even to touch upon its principal points. The subject is too vast. Besides there are not lacking special treatises on this topic by authors, both ancient and modern, well known for their solid Catholic doctrine. One which seems deserving of special mention is the golden treatise already referred to, of Antoniano, on "The Christian Education of Youth," which St. Charles Borromeo ordered to be read in public to parents assembled in their churches.

Nevertheless, Venerable Brethren and beloved children, We wish to call your attention in a special manner to the present-day lamentable decline in family education. The offices and professions of a transitory and earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children, many parents have little or no preparation, immersed as they are in temporal cares. The declining influence of domestic environment is further weakened by another tendency, prevalent almost everywhere today, which, under one pretext or another, for economic reasons, or for reasons of industry, trade or politics, causes children to be

more and more frequently sent away from home even in their tenderest years. And there is a country where the children are actually being torn from the bosom of the family, to be formed (or, to speak more accurately, to be deformed and depraved) in godless schools and associations, to irreligion and hatred, according to the theories of advanced socialism; and thus is renewed in a real and more terrible manner the slaughter of the Innocents.

For the love of our Saviour Jesus Christ, therefore, we implore pastors of souls, by every means in their power, by instructions and catechisms, by work of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a merely theoretical and general way, but with practical and special application to the various responsibilities of parents touching the religious, moral and civil training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their own exemplary lives. The Apostle of the Gentiles did not hesitate to descend to such details of practical instruction in his epistles, especially in the Epistle to the Ephesians, where among other things he gives this advice: "And you, fathers, provoke not your children to anger."[46] This fault is the result not so much of excessive severity, as of impatience and of ignorance of means best calculated to effect a desired correction; it is also due to the all too common relaxation of parental discipline which fails to check the growth of evil passions in the hearts of the younger generation. Parents therefore, and all who take their place in the work of education, should be careful to make right use of the authority given them by God, whose vicars in a true sense they are. This authority is not given for their own advantage, but for the proper up-bringing of their children in a holy and filial "fear of God, the beginning of wisdom," on which foundation alone all respect for authority can rest securely; and without which, order, tranquillity and prosperity, whether in the family or in society, will be impossible.

[46] Ephes. 6:4.

B. The Church and Her Educational Works. To meet the weakness of man's fallen nature, God in His goodness has provided the abundant helps of His grace and the countless means with which He has endowed the Church, the great family of Christ. The Church therefore is the educational environment most intimately and harmoniously associated with the Christian family.

This educational environment of the Church embraces the Sacraments, Divinely efficacious means of grace, the sacred ritual, so wonderfully instructive, and the material fabric of her churches, whose liturgy and art have an immense educational value; but it also includes the great number and variety of schools, associations and institutions of all kinds, established for the training of youth in Christian piety, together with literature and the sciences, not omitting recreation and physical culture. And in this inexhaustible fecundity of educational works, how marvelous, how incomparable is the Church's maternal providence! So admirable too is the harmony which she maintains with the Christian family, that the Church and the family may be said to constitute together one and the same temple of Christian education.

C. The School. Since however the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family of itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church, long before it was undertaken by the State. Hence, considered in its historical origin, the school is by its very nature an institution subsidiary and complementary to the family and to the Church. It follows logically and necessarily that it must not be in opposition to, but in positive accord with those other two elements, and form with them a perfect moral union, constituting one sanctuary of education, as it were, with the family and the Church. Otherwise it is doomed to fail of its purpose, and to become instead an agent of destruction.

This principle we find recognized by a layman, famous for his pedagogical writings, though these because of their liberalism cannot be unreservedly praised. "The school," he writes, "if not a temple, is a den." And again: "When literary,

social, domestic and religious education do not go hand in hand, man is unhappy and helpless."[47]

1. Neutral, Lay. From this it follows that the so-called "neutral" or "lay" school, from which religion is excluded, is contrary to the fundamental principles of education. Such a school moreover cannot exist in practice; it is bound to become irreligious. There is no need to repeat what Our predecessors have declared on this point, especially Pius IX and Leo XIII, at times when laicism was beginning in a special manner to infest the public school. We renew and confirm their declarations,[48] as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions.[49]

2. Mixed, "Unique". Neither can Catholics admit that other type of mixed school, (least of all the so-called *école unique,* obligatory on all), in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers.

3. Catholic. For the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII:

[47] Nic. Tommaseo, *Pensieri sull'educazione,* Parte I, 3, 6.

[48] Pius IX, Ep. *Quum non sine,* 14 July, 1864; *Syllabus,* Prop. 48; Leo XIII, Alloc. *Summi Pontificus,* 20 August, 1880; Ep. Encyc. *Nobilissima,* 8 February, 1884; Ep. Encyc. *Quod multum,* 22 August, 1886; Ep. *Officio sanctissimo,* 22 December, 1887; Ep. Encyc. *Caritatis,* 19 March, 1894; etc. (Cf. Cod Jur. can. cum Fontium Annot., c. 1374).

[49] Cod. Jur. Can., c. 1374.

It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.[50]

And let no one say that in a nation where there are different religious beliefs, it is impossible to provide for public instruction otherwise than by neutral or mixed schools. In such a case it becomes the duty of the State, indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and the family, while giving them such assistance as justice demands. That this can be done to the full satisfaction of families, and to the advantage of education and of public peace and tranquillity, is clear from the actual experience of some countries comprising different religious denominations. There the school legislation respects the rights of the family, and Catholics are free to follow their own system of teaching in schools that are entirely Catholic. Nor is distributive justice lost sight of, as is evidenced by the financial aid granted by the State to the several schools demanded by the families.

In other countries of mixed creeds, things are otherwise, and a heavy burden weighs upon Catholics, who under the guidance of their Bishops and with the indefatigable coöperation of the clergy, secular and regular, support Catholic schools for their children entirely at their own expense; to this they feel obliged in conscience, and with a generosity and constancy worthy of all praise, they are firmly determined to make adequate provision for what they openly profess as their motto: "Catholic education in Catholic schools for all the Catholic youth." If such education is not aided from public funds, as distributive justice requires, certainly it may not be opposed by any civil authority ready to recognize the rights of the family, and the irreducible claims of legitimate liberty.

Where this fundamental liberty is thwarted or interfered with, Catholics will never feel, whatever may have been the

[50] Ep. Encyc. *Militantis Ecclesiae*, 1 August, 1897.

sacrifices already made, that they have done enough, for the support and defense of their schools and for the securing of laws that will do them justice.

a. Catholic Action through the School. — For whatever Catholics do in promoting and defending the Catholic school for their children, is a genuinely religious work and therefore an important task of "Catholic Action". For this reason the associations which in various countries are so zealously engaged in this work of prime necessity, are especially dear to Our paternal heart and are deserving of every commendation.

Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government.

In such a school, in harmony with the Church and the Christian family, the various branches of secular learning will not enter into conflict with religious instruction to the manifest detriment of education. And if, when occasion arises, it be deemed necessary to have the students read authors propounding false doctrine, for the purpose of refuting it, this will be done after due preparation and with such an antidote of sound doctrine, that it will not only do no harm, but will be an aid to the Christian formation of youth.

In such a school, moreover, the study of the vernacular and of classical literature will do no damage to moral virtue. There the Christian teacher will imitate the bee, which takes the choicest part of the flower and leaves the rest, as St. Basil teaches in his discourse to youths on the study of the classics.[51] Nor will this necessary caution, suggested also by the pagan Quintilian,[52] in any way hinder the Christian teacher from gathering and turning to profit, whatever there is of real worth

[51] *P. G.*, t. 31, 570.

[52] *Inst. Or.*, I, 8.

in the systems and methods of our modern times, mindful of the Apostle's advice: "Prove all things: hold fast that which is good."[53] Hence in accepting the new, he will not hastily abandon the old, which the experience of centuries has found expedient and profitable. This is particularly true in the teaching of Latin, which in our days is falling more and more into disuse, because of the unreasonable rejection of methods so successfully used by that sane humanism, whose highest development was reached in the schools of the Church. These noble traditions of the past require that the youth committed to Catholic schools be fully instructed in the letters and sciences in accordance with the exigencies of the times. They also demand that the doctrine imparted be deep and solid, especially in sound philosophy, avoiding the muddled superficiality of those "who perhaps would have found the necessary, had they not gone in search of the superfluous."[54] In this connexion Christian teachers should keep in mind what Leo XIII says in a pithy sentence:

> Greater stress must be laid on the employment of apt and solid methods of teaching, and, what is still more important, on bringing into full conformity with the Catholic Faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge.[55]

b. Good Teachers.—Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country. Indeed it fills Our soul with consolation and gratitude toward the Divine Goodness to see, side by side with Religious men and women engaged in teaching, such a large number of excellent lay teachers, who,

[53] I Thess. 5:21.

[54] Seneca, *Ep.* 45.

[55] Leo XIII, Ep. Encyc. *Inscrutabili*, 21 April, 1878.

for their greater spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of "Catholic Action." All these labor unselfishly with zeal and perseverance in what St. Gregory Nazianzen calls "the art of arts and the science of sciences,"[56] the direction and formation of youth. Of them also it may be said in the words of the Divine Master: "The harvest indeed is great, but the laborers few."[57] Let us then pray the Lord of the harvest to send more such workers into the field of Christian education; and let their formation be one of the principal concerns of the pastors of souls and of the superiors of Religious Orders.

It is no less necessary to direct and watch the education of the adolescent, "soft as wax to be moulded into vice,"[58] in whatever other environment he may happen to be, removing occasions of evil and providing occasions for good in his recreations and social intercourse; for "evil communications corrupt good manners."[59]

D. The World and Its Dangers. More than ever nowadays an extended and careful vigilance is necessary, inasmuch as the dangers of moral and religious shipwreck are greater for inexperienced youth. Especially is this true of impious and immoral books, often diabolically circulated at low prices; of the cinema, which multiplies every kind of exhibition; and now also of the radio, which facilitates every kind of reading. These most powerful means of publicity, which can be of great utility for instruction and education when directed by sound principles, are only too often used as an incentive to evil passions and greed for gain. St. Augustine deplored the passion for the shows of the circus which possessed even some Christians of his time, and he dramatically narrates the infatuation for them, fortunately only temporary, of his disciple and friend Alipius.[60] How often today must parents and educators bewail the corruption of youth brought about by the modern theater and the vile book!

[56] Oratio II, *P. G.*, t. 35, 426.
[57] Matt. 9:37.
[58] Horace, *Art. Poet.*, v. 163.
[59] I Cor. 15:33.
[60] *Confess.*, VI, 8.

Worthy of all praise and encouragement therefore are those educational associations which have for their object to point out to parents and educators, by means of suitable books and periodicals, the dangers to morals and religion that are often cunningly disguised in books and theatrical representations. In their spirit of zeal for the souls of the young, they endeavor at the same time to circulate good literature and to promote plays that are really instructive, going so far as to put up at the cost of great sacrifices, theaters and cinemas, in which virtue will have nothing to suffer and much to gain.

This necessary vigilance does not demand that young people be removed from the society in which they must live and save their souls; but that today more than ever they should be forewarned and forearmed as Christians against the seductions and the errors of the world, which, as Holy Writ admonishes us, is all "concupiscence of the flesh, concupiscence of the eyes and pride of life."[61] Let them be what Tertullian wrote of the first Christians, and what Christians of all times ought to be, "sharers in the possession of the world, not of its error."[62]

This saying of Tertullian brings us to the topic which we propose to treat in the last place, and which is of the greatest importance, that is, the true nature of Christian education, as deduced from its proper end. Its consideration reveals with noonday clearness the preëminent educational mission of the Church.

IV. End and Object of Christian Education

The proper and immediate end of Christian education is to coöperate with Divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: "My little children, of whom I am in labor again, until Christ be formed in you."[63] For the true Christian must live a supernatural life in Christ: "Christ who is your life,"[64] and display it in all his actions: "That the life also of Jesus may be made manifest in our mortal flesh."[65]

[61] I John 2:16.
[62] *De Idololatria*, 14.
[63] Galat. 4:19.
[64] Coloss. 3:4.
[65] II Cor. 4:11.

A. To Form the True Christian. For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. For, it is not every kind of consistency and firmness of conduct based on subjective principles that makes true character, but only constancy in following the eternal principles of justice, as is admitted even by the pagan poet when he praises as one and the same "the man who is just and firm of purpose."[66] And on the other hand, there cannot be full justice except in giving to God what is due to God, as the true Christian does.

The scope and aim of Christian education as here described, appears to the worldly as an abstraction, or rather as something that cannot be attained without the suppression or dwarfing of the natural faculties, and without a renunciation of the activities of the present life, and hence inimical to social life and temporal prosperity, and contrary to all progress in letters, arts and sciences, and all the other elements of civilization. To a like objection raised by the ignorance and the prejudice of even cultured pagans of a former day, and repeated with greater frequency and insistence in modern times, Tertullian has replied as follows:

> We are not strangers to life. We are fully aware of the gratitude we owe to God, our Lord and Creator. We reject none of the fruits of His handiwork; we only abstain from their immoderate or unlawful use. We are living in the world with you; we do not shun your forum, your markets, your baths, your shops, your factories, your stables, your places of business and traffic. We take ship with you and we serve in your armies; we are farmers and merchants with you; we interchange skilled labor and display our

[66] Horace, Odes, III, 3, v. 1.

works in public for your service. How we can seem unprofitable to you with whom we live and of whom we are, I know not.[67]

B. Who is also the Noblest and Most Useful of Citizens. The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by coördinating them with the supernatural. He thus ennobles what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.

This fact is proved by the whole history of Christianity and its institutions, which is nothing else but the history of true civilization and progress up to the present day. It stands out conspicuously in the lives of the numerous Saints, whom the Church and she alone produces, in whom is perfectly realized the purpose of Christian education, and who have in every way ennobled and benefited human society. Indeed, the Saints have ever been, are, and ever will be the greatest benefactors of society, and perfect models for every class and profession, for every state and condition of life, from the simple and uncultured peasant to the master of sciences and letters, from the humble artisan to the commander of armies, from the father of a family to the ruler of peoples and nations, from simple maidens and matrons of the domestic hearth to queens and empresses. What shall we say of the immense work which has been accomplished even for the temporal well-being of men by missionaries of the Gospel, who have brought and still bring to barbarous tribes the benefits of civilization together with the light of the Faith? What of the founders of so many social and charitable institutions, of the vast numbers of saintly educators, men and women, who have perpetuated and multiplied their lifework, by leaving after them prolific institutions of Christian education, in aid of families and for the inestimable advantage of nations?

C. Christ, Master and Model of Education. Such are the fruits of Christian education. Their price and value is derived from the supernatural virtue and life in Christ which Christian education forms and develops in man. Of this life and virtue Christ our Lord and Master is the source and dispenser. By

[67] *Apol.*, 42.

His example He is at the same time the universal model accessible to all, especially to the young in the period of His hidden life, a life of labor and obedience, adorned with all virtues, personal, domestic and social, before God and men.

Conclusion. Now all this array of priceless educational treasures which We have barely touched upon, is so truly a property of the Church as to form her very substance, since she is the mystical body of Christ, the immaculate spouse of Christ, and consequently a most admirable mother and an incomparable and perfect teacher. This thought inspired St. Augustine, the great genius of whose blessed death we are about to celebrate the fifteenth centenary, with accents of tenderest love for so glorious a mother:

> O Catholic Church, true Mother of Christians! Not only dost thou preach to us, as is meet, how purely and chastely we are to worship God Himself, whom to possess is life most blessed; thou dost moreover so cherish neighborly love and charity, that all the infirmities to which sinful souls are subject, find their most potent remedy in thee. Childlike thou art in moulding the child, strong with the young man, gentle with the aged, dealing with each according to his needs of mind and of body. Thou dost subject child to parent in a sort of free servitude, and settest parent over child in a jurisdiction of love. Thou bindest brethren to brethren by the bond of religion, stronger and closer than the bond of blood. . . . Thou unitest citizen to citizen, nation to nation, yea, all men, in a union not of companionship only, but of brotherhood, reminding them of their common origin. Thou teachest kings to care for their people, and biddest people to be subject to their kings. Thou teachest assiduously to whom honor is due, to whom love, to whom reverence, to whom fear, to whom comfort, to whom rebuke, to whom punishment; showing us that whilst not all things nor the same things are due to all, charity is due to all and offense to none.[68]

Let us then, Venerable Brethren, raise our hands and our hearts in supplication to heaven, "to the Shepherd and Bishop of *our* souls,"[69] to the Divine King "who gives laws to rulers," that in His almighty power He may cause these splendid fruits of Christian education to be gathered in ever greater abund-

[68] *De Moribus Ecclesiae catholicae,* Lib. I, c. 30.
[69] Cf. I Peter 2:25.

ance "in the whole world," for the lasting benefit of individuals and of nations.

As a pledge of these heavenly favors, with paternal affection We impart to you, Venerable Brethren, to your clergy and your people, the Apostolic Benediction.

Given at Rome, at St. Peter's, the thirty-first day of December, in the year 1929, the eighth of Our Pontificate.

PIUS PP. XI.

THE PASTOR AND THE ST. VINCENT DE PAUL CONFERENCE.

THE writer had just participated in the meeting of a parish conference of the Society of St. Vincent de Paul. After it was all over he began to think of what it meant in the life of the Church. A friend with whom he decided to compare notes expressed the view that it was rather remarkable to see so many Catholic men participate actively in Catholic work. Busy men, each giving from two to six hours a week of their own free time, to visiting families in need—this was certainly an edifying spectacle.

One of the striking characteristics of this little group of St. Vincent de Paul men was its democratic nature. Some of the men were not so far removed from those they assisted. They had tasted poverty and privation in their own lives. Some belonged to that rather unassorted group known as the middle class. Some were high up in the business and professional life of the community.

This interesting aggregation of active Catholic workers was set in equally interesting surroundings. The parish is one of the very oldest in the United States. It has been a center of Catholic life for at least five generations. It has always boasted of the extent of lay participation in its work. When a new project is contemplated, the advice of the laity is sought and their active leadership secured in developing the project. The laity feel that in a very real sense the parish is theirs, that it is a part of their daily lives. Its interests touch the very depths of their souls.

The feeling among the St. Vincent de Paul men that they will be left to themselves, that they will be permitted to do their

own thinking and develop their own plans has made for initiative and resourcefulness. The priest is there as a guide and counsellor, but not as a ruler. He takes up a collection three times a year in order to fill their depleted treasury. He is always in attendance at the weekly meetings, but injects himself into the discussion only when his advice is sought. The men, however, are by no means self-opinionated. They know when the pastor's advice is necessary and they gladly seek and follow it.

A conference that was established sixty years ago in one of the oldest parishes in the country has naturally built up many traditions. A nearby educational institution for many years had a regular bread-line. This conference, too, had what practically amounted to a bread-line. As many as were in need, men, women and children, came daily to the home of the president for their food allowance and as many as 150 families in the parish received Christmas baskets. The conference members attribute many of their present problems to these relief customs of the past. They have now under care three families, whose ancestors have received relief for three generations.

Deep-rooted customs and traditions are affected very slowly by the processes of social change and a forced acceptance of the new simply means a glorious martyrdom for those who stand for the old. For a number of years the members of the conference resisted rather stubbornly the changes that were going on all around them. After a diocesan bureau of Catholic Charities had been established, the members could not see what it had to contribute to their parish. When families needing care were referred to them, the members usually concluded that they were already being taken care of by the bureau or that they were "no good".

The priests were sympathetic toward the new movement, but they had to be patient in dealing with the lay leaders. As a result of the attitude of the conference men the diocesan organization, in order to save its face with the other organizations of the city, was compelled to take over most of the work of this parish. By four years of patient and sympathetic effort the attitude of the conference has been changed very greatly. The bread-lines are gone. The individual members

are willing to discuss their problems with the workers from the diocesan organization. They are now doing their best to administer relief according to the needs of the family. The work is fairly well distributed among the sixteen members of the conference. Other problems besides relief are now being reckoned with. Attention is being given to religious instruction, attendance at Mass, reception of Sacraments, school attendance, employment and health. The conference does not deal with any family over a long period without discussing its problems with the representatives of the central organization.

A family consisting of father, mother and five children was referred to the conference some months ago. The father was not contributing regularly to the support of the family. The two oldest children had been reported for truancy. At first the conference visitor could not see what there was for him to do since no relief was needed. After he had made creditable progress in dealing with the father and children he became quite enthusiastic about his undertaking.

About a year ago a family was referred to another St. Vincent de Paul Conference with an entirely different point of view. The mother was facing a very hard, uphill struggle. The father was ill with tuberculosis and there were four small children. Arrangements were made for the family's immediate needs. Hospital care was secured for the father. As a precautionary measure the mother and children were given medical examination. With the aid of a standard budget the conference studied the family's needs in food, clothing and shelter. For two months it gave the total amount of relief called for by the family budget. The Department of Public Welfare then came to the rescue and supplied the rent. The St. Vincent de Paul members worked in the closest coöperation with the Sisters in the parish school that the children were attending. But the men were not satisfied. They continued to investigate the circumstances leading to the man's illness. One of the members had suggested that the man's physical condition might be due to the work in which he had been engaged. With the aid of one of the members of the conference, who was a lawyer, the conference finally succeeded in convincing the State Industrial Commission that the man's disability had arisen out of his occupation and that he was, therefore, entitled

to two-thirds of his wages during the period of his disability. The pastor followed carefully every step taken in this case. It was his custom never to miss a meeting of the conference and never to lose an opportunity of inspiring the members with a sincere love and an intelligent appreciation of their work.

The St. Vincent de Paul Society gives the Catholic layman an excellent opportunity of participating in works of charity under the auspices of the Church. If the Church is to continue in its rôle as the fountain source of charity, it must constantly inspire the laity to participate in works of charity. There surely is no unit of organization in the Church that is so eminently adapted to give this inspiration as the parish conference. Catholics look to their pastor for instruction in regard to their religion. The parish is the source of their sacramental life. To the parish, too, they may well look for direction and opportunities in practical works of service. Since the Christian life is not complete without charity, the life of the parish cannot be complete without providing for the ministry of charity.

Charity has always been part and parcel of the life of the Church. It seems to have grown almost spontaneously out of the teaching and the sacramental life of the Church. Concrete works of charity always have been regarded as the surest evidence of strong religious faith. The Catholic layman looks to his pastor for inspiration and guidance in the ministry of charity. If the layman does not have a proper appreciation and understanding of Catholic Charities, the priest, and the priest alone, is to blame.

One frequently wonders why it is that charity work does not occupy a more honored place in the life of the ordinary American parish. The St. Vincent de Paul Conference to which reference was made earlier, is doing great work. "Last year it expended a total of $1500 for the care of the poor," said the pastor recently to the writer. This parish is in good circumstances. It has at least eight hundred families, most of them of the middle class. The amount expended by the St. Vincent de Paul Society for relief represented a third of the amount expended by non-sectarian relief organizations on the Catholic families of this parish. I have seen other parishes equally well-situated and with an equally large number of poor

families that expended only four or five hundred dollars a year. Many parishes do not consider the problem sufficiently important to call for any lay organization.

The attitude of the American pastor toward charity is not something that can be dismissed with one stroke of the pen. It is something that is very real and it is the product of a long train of circumstances. There is one circumstance in the history of the Catholic Church in the United States that, more than anything else, gives the key to this situation, namely, the constant emphasis on the primary importance of education in the mission of the Church in this country. All through his seminary days the priest has had dinned into his ears that, after preaching and administration of the Sacraments, his most important work was the school. It is hard to blame the priest if he feels that after he has discharged his responsibilities in preaching and in administering the Sacraments and attending to the religious education of the children of the parish he has done about all that can reasonably be expected of him. We know that in time he will do more. He will come to regard charity work as one of the best means of developing the religious life of the parish. Instead of being shut off in a corner, the St. Vincent de Paul Society will loom up as one of the major activities of the Catholic laity.

Another circumstance to be kept in mind in discussing the charitable activities of the parish in this country is the attitude of many pastors toward lay organization. A very large number of pastors who have come under the writer's observation have a mortal dread of lay organization. They are afraid that it may borrow trouble for them. In short, they would prefer to do their work themselves and just not bother with the laity. This is the easiest and the shortest route. But, as it happens, there are two sides to the question. The priest cannot get along without the laity any more than the laity can get along without the priest. Within the past fifteen years or so the laity have come to realize their very great importance in the bargain. Why should not the experience they have acquired in the business and professional world be employed in the service of the parish. Pastors have sensed the situation. It is better business. The laity are willing to make larger sacrifices for the parish when their coöperation is welcomed.

The surging forces of democracy have, therefore, made themselves felt in a very vital way in parish life in America. It is not far from the truth to say that the new attitude of the laity has revolutionized parish relationships during the past twenty years.

The new development of lay participation in parish life is bound to exercise a profound influence on the work of the St. Vincent de Paul Society. Pastors will come to appreciate more and more the value of charity work in developing high standards of spirituality among the laity. There is no better antidote to the selfishness that comes of a materialistic, wealth-loving age than lending a hand to our fellow-beings in distress. There can be no better means of developing a lay apostolate than by the ministry of charity. The St. Vincent de Paul visitor not only brings material aid to those in need; he also directs them in the ways of right living, interprets for them the truths of religion, and endeavors to make Christ's teaching a vital force in their lives. In the last analysis the St. Vincent de Paul man is a lay missionary coöperating with the pastor in the teaching of religion. The experience that he acquires in teaching and directing the poor will be of great service to him in the larger field of lay missionary work. It will give him a greater facility in interpreting his religion to others. The zeal of the true apostle will urge him on to seek out the stray sheep wherever they may be found.

Surely the ordinary Catholic man does not need any special instruction or guidance in undertaking missionary or charitable work. His common sense should be his best guide. If he has mastered the contents of the Baltimore Catechism he will have no difficulty in interpreting religious truths to the adult who has grown up without religious instruction and who has drifted away from the Church. As to the methods of securing material, medical, and legal aid for the poor—these should be matters of common knowledge. The ordinary citizen should know all about the juvenile court, the court of domestic relations, ways and means of securing free medical aid, employment facilities, means of securing small loans, etc. It is very interesting to learn that these assumptions have worked out reasonably well, despite their lack of foundation. The members of the St. Vincent de Paul Society have done great

work. In most instances they have got off to a poor start, but they have been able to pick up on the way. In the daily routine of their charitable work they have been able to pick up the knowledge and experience they needed. For many of the things they have learned, the members of the St. Vincent de Paul Society are deeply indebted to the non-sectarian agencies of American cities. Contact with these agencies has been a powerful factor in developing some of the best St. Vincent de Paul men and some of the best Catholic leadership in the United States.

With a little pains the ordinary pastor can develop his St. Vincent de Paul conference into a very effective instrument for religious as well as social work. One of the best means of developing the Vincentian visitors is by detailed discussion at the weekly meetings of the concrete problems arising in their work. These discussions give the pastor an opportunity of revealing to his Vincentians many problems which otherwise they might have overlooked. It gives him an opportunity of teaching them how to interpret the truths of religion to the individuals and families with whom they come into contact. This is a duty from which Catholic men seem to recoil. In their mind the teaching of religion is a work of the priest. It is entirely outside of the lay sphere. It is something for which layfolk are wholly incompetent. The pastor must change this attitude. He must inspire in the Vincentians a feeling of confidence in their ability as lay apostles.

A difficulty one meets very frequently in developing the St. Vincent de Paul Society comes from the pastor who says, "I have no poor in my parish. I could not keep a conference busy." Must the work of the Society then be confined to parishes in which there are families actually needing material relief? Are Catholic men in our newly developed suburban parishes to be deprived of all opportunities for service? Is the Vincentian who has had years of service in a downtown parish to be excluded from the organization when he moves to an outlying parish?

The problem of the so-called wealthy parish is a serious one for the St. Vincent de Paul Society, but it is a problem that has been met in some cities and with thought and patience can be met in all cities.

Three years ago the writer attended the meeting of a St. Vincent de Paul conference in a suburban parish in St. Louis. The conference included in its membership some thirty of the most prominent Catholics in that old Catholic city. Even the most critical social worker could not fail to be impressed by the business-like manner in which members discussed their problems. During the course of the meeting the writer noted that all the families under care lived in the downtown parishes. He was curious to know how these families were selected. The pastor assured me that there were no poor families in his parish and that the conference devoted itself exclusively to assisting downtown parishes in their care of the poor. When a downtown parish was unable to care for all its poor families a certain number of them were referred to this parish conference by the central office of the Society. The same policy has been adopted by ten other St. Louis parishes that had no poor within their own borders. This is one method of developing a concrete program for St. Vincent de Paul conferences in our wealthier parishes. Pastors who have tried it, all testify that it has been a source of great blessings to them. They claim that it has done more than anything else to interest Catholic men in parish work.

The Vincentian who is not busily engaged in his own parish can become a ministering angel to Catholics in public hospitals, penal and correctional institutions and homes for the aged. Here he will find a fruitful field for the distribution of Catholic literature. He can bring consolation to the sick and the aged who are bereft of friends. He can help to change the attitude of the prisoner toward law and citizenship and he can bring the message and consolations of religion to large numbers of persons in whose lives they have had no part. And while discharging these great works of mercy, the Vincentian will get a first-hand knowledge of the way in which society deals with its criminals and lawbreakers and will thus be prepared to become a powerful factor in bringing about those changes that are demanded by humanitarian ideals and Christian charity.

The parish St. Vincent de Paul conference is one of the greatest schools for the development of Catholic lay leadership in the United States. The members of the conference

have an opportunity of establishing first-hand contact with and of securing first-hand knowledge of the problems that concern them as Catholics and citizens. One might safely state that the majority of the most effective Catholic leaders in the United States in the past received their training in St. Vincent de Paul conferences.

The St. Vincent de Paul conference is peculiarly dependent on the pastor. It is his auxiliary. Its success will depend on his inspiration, on his ability to make use of the laity in the work of the parish, his understanding of the needs of the poor and his knowledge of and ability to use the resources of the community that have been organized for the benefit of the poor. There are some pastors who cannot use lay assistance. They want to do everything themselves. The business man would say that they are lacking in executive ability. Some pastors are not keenly conscious of their responsibilities toward the poor. They absolve themselves on the ground that the families of the poor are "no good" or should be assisted in some other way. Under the influence of a pastor of the first type a St. Vincent de Paul conference will wither and die. A pastor of the second type has no desire for a conference. It would remind him of a problem that he wants to put out of his mind.

In the ordinary American parish the pastor who wishes, can find all the money needed for the care of his poor. The people will give and give gladly to the St. Vincent de Paul conference if they are only shown the opportunity. And the pastor will not miss what is given in charity. It will be returned to him a hundredfold.

The St. Vincent de Paul Society, like any other organization, thrives on work. Every member must be given some work to do. Some of the officers of the conferences, like certain pastors, want to do all the work themselves. Under such leadership conferences cannot be expected to flourish.

One of the great difficulties about so much of the modern social work is that it comes from the top down. It represents an effort on the part of one class to impose its ideals and standards on another class. The St. Vincent de Paul Society represents all classes in the community. It is, therefore, closer to the people it serves than most organizations. It is asso-

ciated rather closely with those great mass movements that have formed the basis of the Catholic social movement in Europe during the past fifty years.

JOHN O'GRADY.

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THE DIVINE OFFICE IS PRAYER.

THE statement that the divine office is an act of mental prayer that may at times lift the soul to the heights of contemplative union with God may arouse questionings in the minds of some. The proposition however is true and calls attention to the attitude that one should maintain in the recitation of the divine office whether in public or in private. In reciting the office we are praying and indeed entering upon a mode of prayer which may, with God's grace, rise to the level of true contemplation.

Practically, and perhaps theoretically, a different concept and practice often obtain. The office is often regarded as a burdensome duty to be hurried through with as soon as possible. And I remember one good priest who said to me many years ago: "My boy, the office is not prayer, but a penitential exercise that the Church imposes upon us." The office may at times be reduced to a mere penitential exercise even in the life of one who realizes its true import as pure and holy prayer, but it can scarcely be the mind of the Church that the duty of reciting the office should be essentially nothing more than the fulfillment of a precept requiring more or less effort and self-denial.

Although the development of the office in the personal life as an act of pure and holy prayer seems in danger of becoming a lost art, we cannot look upon this degeneration of liturgical prayer to a mere penitential exercise in the life of our busy clergy as a hopeless condition that it is impossible to remedy in the busy world in which we now live.

Once the recitation of the Little Office of the Blessed Virgin was a common Catholic devotion, as is witnessed by the many editions of the Little Office for use of the laity. It is now seldom recited in our country except by nuns. In the middle ages the devout among the laity even rose at midnight to be

present in the church during the chanting of matins. When the monasteries were closed in Reformation times and assistance at the divine office was no longer possible, instances are not lacking of the office becoming the common prayer of a Catholic family. Thus we read of the family of Luke Wadding, "that they each day, in the midst of their entire household, surrounded by their servants and various domestics, met together in prayer; that on these occasions they recited the 'small office', as it is usually termed, of the Blessed Virgin Mary, alternately, besides the Seven Penitential Psalms, twice each week, together with the Litany of the Saints, and its annexed prayers. They recited, moreover, the whole Office for the Dead twice every month and the Rosary of the Blessed Lady invariably every night." [1]

That the recitation of psalms was once a pure and holy mode of prayer cannot be doubted by one who studies the writings of the early Fathers. Nor can we doubt that it was prayer to the monks who recited it in the middle ages and to the laity who made the sacrifice of rising at night to be silently present during the chanting of matins.

To get some idea of the office as a mode of prayer in the early ages of the Church let us turn to Cassian. In his Institutes we have the following interesting and illuminating passage:

> Wherefore they think it of more value that prayers should be short, but most frequent, that on the one hand by lifting our minds to the Lord more frequently we may be continually united with Him, and on the other hand that we may avoid by a concise brevity the darts of the crafty Satan which he commences in earnest to inflict upon us particularly when we pray. And, therefore, not even those psalms which they chant in choir do they attempt to complete by an unbroken recitation; but according to the number of verses, having divided them into two or three sections with prayers interspersed between the parts they go through with each division in its turn. . . . Finally, should any one of the juniors, either from fervor of spirit, or because he is not yet trained, begin to hurry up the chanting, the progress of the senior who is chanting is interrupted, by a rap which he gives with his hand on the bench on which he sits, making all rise for prayer.[2]

[1] *Life of Father Luke Wadding*, by Joseph A. O'Shea, Dublin, 1885.

[2] Cassian, *De Coenobitorum Institutis*, II, x, xi; Migne, *P. L.*, XLIX, 99-101.

These pauses spoken of by Cassian show us that the ideal of the early monks in the recitation of the Divine Office was to devote themselves to a period of intimate prayer and union with God. What they practised might be adopted with profit in the private recitation of the office. But whether or not there is an actual pause in the recitation, the mind should elevate itself to God from phrase to phrase as the realization of one meaning after another flashes in the mind. Such elevations are within the power of ordinary effort, assisted as it always is by divine grace. Therefore, by our own effort the recitation of the divine office can take on the form of the prayer of aspiration. True contemplative prayer is only possible by a special grace from God. But it is compatible with vocal prayer if we can trust the judgment of Saint Theresa.[3]

It is all important, when commencing the private recitation of the divine office, or its public chant, to have the proper attitude. If we conceive of it merely as an outward form, or a kind of penitential exercise, it is not likely that our recitation will rise to the heights of interior prayer.

When, therefore, we commence the divine office we should set before ourselves the ideal of entering upon a period of contemplative prayer. It is quite true that most religious are unable to enter at will into contemplative prayer either in their private devotion or at the public recitation of the divine office. Nevertheless, contemplative prayer in the presence of the Blessed Trinity should be the ideal toward which we constantly strive. To commence this office in the attitude of a school boy, who is saying the Litany of the Saints as a penance and feels that the quicker he gets through with it the better, is not to comport oneself as one should in the sight of God and His holy angels. If we are told to place ourselves in the presence of God when we commence our mental prayer, this certainly is our duty when we begin the divine office. We must not only place ourselves in the presence of God for a few moments before we commence the office, but all throughout the recita-

[3] The incident of the nun who attained to the prayer of union at times in the recitation of the Our Father. "I questioned her", says St. Theresa, "and found that she enjoyed pure contemplation while saying the Pater Noster, and that occasionally God raised her to perfect union with Himself." *Way of Perfection,* XXX, 7, Ed. Zimmerman, 1925, p. 176.

tion we must endeavor to realize that we are reciting the psalms to God ever present and that our chant is accompanied by the Song of the Angels. As soon as we have a living abiding realization of what we are actually doing, singing God's praises face to face with God Himself, we have entered upon a truly contemplative prayer.

If this is not immediately possible, we should try to pay strict attention to the meaning of what we are saying, treating the psalms and antiphons as a series of aspirations such as we make in practising affective mental prayer. There is this difference: in the divine office, the aspirations are constantly flowing on and ever changing, whereas in private affective prayer one or two aspirations may be repeated again and again throughout the entire period. If one pays strict attention to the words of the divine office, elevating his mind here and there as he gets a special insight into the meaning of a phrase in one of the psalms, bowing in profound adoration at every "Gloria", it will not be long before a peculiar spirit of recollection will steal over his soul, he will feel God's presence as well as know it in a dark manner by faith. The psalms will seem to sing to him with revelations of spiritual truth scarcely to be obtained by ordinary private reading. He will rejoice in the privilege of being associated with the angels in praising Him from whom all blessings flow. And when one comes to such psalms as are sung at lauds—how the mind will glow with ardent love as it praises God with holy joy! And after the close of the hours one is chanting, or privately reciting, the spirit of recollection abides and bears one company for some little while as one goes about the work of the day.

St. Benedict continues the tradition of Cassian. His spirit was that of later patristic times and through his rule it was continued down throughout the middle ages.

When he finished laying down the details for the recitation of the divine office he wrote the beautiful little chapter "De disciplina psallendi" which gives us the fundamental principles that should determine our attitude of mind when it is occupied with the "work of God". "We believe", he says, "that the divine presence is everywhere and that the *eyes of the Lord behold the good and the wicked in every place*" (Prov. 15:3).

"But in a most especial manner do we believe this without any shadow of doubt when we assist at the work of God. Therefore let us ever be mindful of what the prophet said: *Serve ye the Lord in fear* (Ps. 2:11). And again *Sing psalms wisely* (Ps. 46:8). And again: *In the sight of the angels I sing my psalm to Thee* (Ps. 37:1). Therefore let us consider how it behooves us to comport ourselves in the sight of Divinity and His angels; and let us so stand at our psalmistry that our mind will harmonize with our voice" (Rule, Ch. XIX).

From this it is clear that the fundamental principle governing the recitation of the divine office is that God is everywhere and wholly and completely present to all minds at every instant. He created us and this creative action continues, or all that is would sink into its original nothingness. He, therefore, sustains us in being. He is where He acts and so though I should take wings with the morning and fly to the uttermost parts of the earth, still He would be present and His right hand sustain my existence lest I should fall back into the nothingness from which His Almighty power called me into being. The Divine Presence is everywhere and His eyes behold both the good and the wicked; but in a special manner does His countenance shine upon us when we come together to chant His praises and try to give Him in some measure the honor which is His due, when in union with the whole Church we recite the divine office which she established in His honor and with which she has glorified Him day after day without interruption down throughout the centuries.

Not only do we recite the divine office in the sight of God but also in the sight of His angels. If God is present to us and to His angels we are both present to God and in a certain way are present to one another by virtue of the Omnipresent Divinity.

God Himself is the bond of union between all those who love and serve Him. It was for this that our Lord prayed, "that they may all be one, as Thou, Father, in Me and I in Thee and that they also may be one in Us" (St. John 17:21). And so when we chant the divine office "in conspectu Divinitatis et angelorum ejus," we chant the psalms in the bosom of the Blessed Trinity to whom the Angels ever sing: Holy! Holy! Holy! bowing down in adoration. And our little choir

is made one with the countless numbers in earth and in heaven who are actually fulfilling the primary end of their creation, giving glory to God who made us.

Furthermore, when we pray for others the voice of our prayer reverberates through the immensity of God to the minds and hearts of all mankind. In the morning at prime we sing: "Look upon Thy servants, O Lord, and upon Thy works and direct their offspring. And may the splendor of the Lord God be upon us, and do Thou direct above us the works of our hands, the work of our hands do Thou direct." And when we say these words we ask God's direction not only for ourselves and our community but for all those who tread the path that leads to their eternal home in heaven. And our voice is united to that of the Universal Church and in virtue of the Divine Immensity resounds with a sympathetic reasonance in the hearts of all who daily receive their supernatural guidance from their Eternal Father.

And when for instance in the evening at compline we pray: "Convert us, O God, our Salvation! And turn away Thy wrath from us!" it is not merely for our own faults and sins of the day just elapsed that we ask forgiveness. True, we ever pray for our own conversion, for no matter how high we might ascend in the spiritual life, God ever points out to us still higher ideals to which He would convert us. And therefore we pray to Him: *Converte nos Domine, Salutaris noster.* But we think particularly of those who know Him not, who persecute Him perhaps, and we beg that they may be converted and turn to God their Salvation. And in virtue of the Divine Immensity, what we say in our own hearts reverberates in the minds of those in distant lands, and in strange and unexpected ways those who have never known Him commence to understand that He is God their Saviour.

What we have hitherto said applies not only to the public recitation of the divine office, but also to the cleric or layman who says the office privately—but *digne, attente ac devote.* But there is another principle which was taught us by Christ Himself. *Where two or three are gathered together in My name, there am I in the midst of them.* He who in the Holy Eucharist multiplies His presence and dwells in every tabernacle in the world is present in a special manner whenever the

office is chanted in choir. It is because He unites His voice with that of the choir that the chant of the public recitation of the divine office has a peculiar merit and gives glory to God in a way that is not otherwise attainable. And so when a choir sings the divine office they sing *to* Christ and *with* Christ *in conspectu Divinitatis et angelorum ejus.*

This concomitant presence of Christ in the choir, according to His promise in the Gospel, gives us the key to the understanding of the office as the setting for the Holy Mass. Christ who abides in the midst of those who have gathered together in His name to sing the praises of His Eternal Father ascends from their midst to the altar as if to Calvary to make the complete oblation of Himself.

The fulness of our Lord's promise: "where two or three are gathered together in My name there am I in the midst of them" is, therefore, realized in the canonical and liturgical functions of the divine office and the Holy Mass. The full manifestation of this holy liturgy is found when the bishop and his canonical chapter celebrate the sacred mysteries. Then in a most peculiar and appropriate sense does Christ dwell in the midst of His little flock and offer Himself to the Eternal Father for the salvation of His people. Those only can appreciate this who are imbued with a supernatural view of life and understanding that God's grace flowing from the prayer of Christ on the cross, and pulsating in human hearts, is the one and only source of the spiritual life of man.

We in America are too prone to lose sight of the supernatural in our vigorous external work. And, therefore, our cathedrals are silent and never yet has there been heard in any one of them the powerful supplication of the regularly established daily canonical celebration of the divine office and the Holy Mysteries. But if the liturgical revival is to attain the fulness of its development and be a permanent factor in Catholic life, it must have its center in the bishop and his clergy actually living a liturgical life which the people will learn ever more and more to love and share. But if this is ever to come to pass, the general attitude toward the divine office and the common mode of its private recitation must change. We who recite it must realize that when we approach this liturgical prelude and setting of the Holy Sacrifice that

we are undertaking an act of prayer which may ascend to the heights of contemplative union with God and are about to take part in the prayer of Christ upon the Cross offering Himself up to His Eternal Father for the salvation of the world. Should priests in general approach the recitation of the office in this spirit, it would not be long before the laity too would realize how they also could prepare for and take part in the Holy Sacrifice of the Mass; and with this general appreciation of liturgical and mystical ideals our cathedrals would be silent no longer, but bishop, priests and people would unite in the daily, solemn, liturgical celebration of the divine mysteries in the sight of God and His holy Angels.

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RELIGIOUS INSTRUCTION FOR PUBLIC SCHOOL CHILDREN.

THE problem of religious instruction for Catholic children attending public school is just as pertinent to-day as it was before the advent of our parish school system, although limited in scope. While a great number of our children are now receiving their elementary education under the supervision of the Church through her splendid schools, we cannot look forward with any assurance that the time will come when every Catholic child will be in such fortunate surroundings during those early years of its mental and moral growth and development. Even now, in many parishes where schools are functioning, the capacity of these schools is not adequate to accommodate all the children who apply. And then, of course, there will always be some parents who, guided by a false conscience, do not realize the value of this early training for their children, and who, despite the frequent exhortations from the pulpit, will continue to patronize the public school. In these cases, the little ones are not to blame, and do not forfeit thereby their right to that spiritual inheritance which the Church alone can give because she alone has it.

It is our serious problem, then, to make up for the lack of spiritual and moral training in a system that prepares the individual to fit itself for this world, but not for the next.

Sometimes a priest is heard to remark that he has provided a school big enough for all the children of his parish, and it is for the parents to make use of it. He feels that his conscience is clear and that no obligation rests upon him to provide any instruction other than the short talk at the children's Mass on Sunday morning. While this is one side of the question, there is the other side as well. When the sheep do not return home to the fold of their own accord, it is the duty of the shepherd to go after them, and if need be, to lift the shy little creatures on his shoulder and carry them back to the fold where they will be safe from the prowling beasts that go about seeking whom they may devour.

It distresses the heart of a zealous priest as he stands in the pulpit on Sunday morning at the children's Mass looking out into that sea of bright, innocent faces, to realize that so many of them are and will be but poorly equipped to pass from youth to adolescence. He knows they are poorly equipped with the truths and convictions of their faith, because he meets them in the confessional, at the altar railing, or in the catechism class, and they indicate by their actions the emptiness of their minds. He cannot be satisfied with an instruction once a week, to which half of his charges never listen because of the dry academic manner in which it is delivered. He cannot feel that he has no conscientious obligation toward half, or even less than half of these children, when he so well realizes their deficiencies and so often scolds them for their unconscious mistakes and ignorant deportment. The good shepherd feels and is concerned greatly for this part of his flock, small or large as it may be, and endeavors to work out a plan whereby he may fulfill his mission and save these future members of the Church from losing that precious gift of faith because they know not how to guard or even to exercise it.

The parish to which the writer has been assigned offered a very excellent field for catechetical instructions to public school children. There is a parish school with a registration of about eight hundred in the third year of operation. In addition to this number there are about seven hundred of our children who attend public schools, of which there are three within the limits of the parish and one just across the boundary. It is a district that seems to be infested with children, thank God!

Many of these could not register in our own school because they were advanced beyond the fifth grade when we opened two years ago; others did not register because of the distance of their homes from the parish school, and the proximity of the neighboring public school, a factor which is considered justly by mothers when they fear to permit their little ones to cross busy traffic highways four times a day, and are unable to accompany them to and from school.

Something had to be done for this large number of children, and it had to be on a carefully and completely organized basis if it was to be effective. No one is so quick to sense the hidden spirit, or lack of spirit, in a teacher—or parent for that matter—as a child. Their intuition is almost supernatural in such things, and once they suspect that a teacher, or the organization of which the teacher is a part, is slip-shod, the child's reaction is of like kind. Classes were organized according to the ages of the children. Those who had just reached the use of reason and were too young to be prepared for their first Holy Communion were put in what we called the "Prayer Class" where they were taught their prayers and the meaning of the prayers, as far as their little minds could grasp the germinal truths hidden in those beautiful vocal prayers of the Church. The next grade comprised those children who were eligible for their first Holy Communion, and this we termed the "First Communion Class".

It will be found that there are usually two or three divisions of this Class, because it is unfair to both teacher and pupil to have too many children in one class. Then we segregated the children who had made their first Holy Communion into two divisions, again according to age. The statutes have set the age for Confirmation at twelve in this diocese (Brooklyn), and this age limit naturally formed two sections—one we called the "Intermediate Class" ranging from seven to twelve, and the other the "Confirmation Class" from twelve up. And lastly, those who had been confirmed were placed in the "Post-Confirmation Class".

We insisted from the pulpit that all children who were in elementary schools were obliged to continue their instructions until such time as they entered high school, whether they were confirmed or not. This made five classes in all, but each class

had several sections. We used the class rooms of the parish school for the work, because we felt that the dignified and exclusive surroundings of individual class rooms would add to the success of our instruction.

In the prayer class no text was used, for the simple reason that the children could not read. To supplement this, however, a projection machine was brought into use, and colored slides illustrating the "Our Father" the "Hail Mary" and the Apostles' Creed were flashed on a screen, thereby assuring a twofold access to the little untrained mind through the sense of sight as well as hearing. In the intermediate classes, the text was *Catechism of Christian Doctrine, No. 1,* again supplemented by slides corresponding to the lessons. These slides were used on alternate days so as to avoid any familiarity that might beget inattention. The text for the Confirmation classes was *Catechism of Christian Doctrine, No. 2* and the same method was used. We were fortunate in having two projectors and the alternation permitted each class to have the slides every other week. For the post-Confirmation class we used the *Advanced Catechism* by Monsignor O'Brien, alternating with Bible history in story form.

Attendance was checked on each instruction day, and at the end of the month a report card was given to the child, with space provided for the signature of the parent or guardian. In addition to the attendance, a mark was given monthly for effort—and this mark was determined by the class recitation and periodical written examinations. It was found that the report card worked wonders for attendance and spurred the children on to maintain or increase their effort mark. They took quite an interest in their work because they received a visible rating. All the other devices used by successful teachers were brought into play in these religion classes—such as displaying the best papers, offered little prizes (holy pictures, medals, etc.) for the highest average of the semester. In other words, we brought into our catechism classes the experience and successful methods of teaching other subjects, and advanced ourselves beyond the "brick and mortar" system of "rote memory and rotten comprehension".

The teaching staff in such an organization is the keynote to its success. Too often have our children been entrusted to

those of the laity who have volunteered because they felt that this was an excellent means of doing a work for God that so many crave to do, without apparent opportunities of satisfying that craving. These good souls are to be commended for their zeal; but unless they are qualified teachers, they should be directed to seek an outlet for their zeal in other fields of usefulness. The priests of the parish, of course, should be heart and soul in this work—each taking a class himself, and using all his ingenuity to make the study of religion so attractive and so interesting that the children will pay attention in spite of themselves.

If there are nuns in the parish, they would be glad to assist the priest in this work. They are qualified teachers who carry with them the blessing of consecrated lives and the living example of a loving sacrifice which is a splendid model to place at the head of a class in religion.

Where the nuns are not available, however, the priest in charge ought to pay a visit to one of the neighboring public schools and ask for volunteers amongst the Catholics teaching there. This friendly visit will not only secure assistance in the way of teachers but it will also give birth to a coöperative spirit between himself and the officers of the school. This is a valuable asset in many ways, least of which is the securing of a ready assent when he feels it necessary to call the children away from school for a retreat or special instructions.

The priest ought to gather these teachers together several times a year to encourage them in their work, to show his gratitude for their assistance, and to direct them in the methods of teaching that are special to religion. Each teacher should be presented with a teacher's manual of some kind (v. g. *Methods of Teaching Religion,* by the Rev. John K. Sharp, or *Explanation of the Baltimore Catechism,* by Kinkead) and short informal discussions on the ways and means of acquiring the background necessary to teach catechism well will afford ample subject matter for discussion at the teachers' meetings. This will develop into a little normal school, individual in the sense that it is conducted by the priest who is responsible for the organization of the instruction classes, and special in the sense that it will become his instrument for permeating the whole system with the zeal and enthusiasm that actuate his own work.

These teachers will work heart and soul with the priest as long as he is gentlemanly enough to appreciate that they are contributing their time and talents after a hard day in school, and human enough to show his appreciation by a few kind words of gratitude now and then. A little gift at Christmas time would speak even louder than words.

When there are no Catholic teachers available, the task becomes more difficult, but not impossible. This means that the priest must select representative men or women whom the children will be quick to respect, and train them himself by a brief course in how to use the teachers' manual and how to impart the beautiful doctrines that are hidden under the cloak of question and answer in the catechism.

In the opinion of the writer, the day of the afternoon Sunday School has passed. There are too many distractions on Sunday afternoons for the children, and unless the parents are very strong-willed, the attendance is bound to suffer. In some parishes it is found convenient to have the religious instruction immediately after the Children's Mass on Sunday morning; but the objection to surmount here is that it keeps the children from frequent reception of Holy Communion, because it is unreasonable to expect these little ones to fast until eleven o'clock or after. In our experience we have found that a week-day is the best time for these instructions—best for the teachers and best for the children. If the classes begin at four o'clock it gives them ample opportunity to get a little fresh air after the confinement of the school day; a little refreshment if necessary, and plenty of time to make the transition from one school to the other.

Circumstances alter cases, and many may not admit the advisability of holding "Sunday school" on a weekday; but this divergence of opinion regarding the time should not detract from the worth of the methods suggested above; they have met the test of practical experience and proved their worth by the results obtained. The only difficulty in this system comes at the beginning, when its initial organization is in progress. Once the system is inaugurated, it functions so well that we feel it has the special blessing of our Lord, whose approval of anything done for children was voiced ages ago when He said, "Suffer the little children to come unto Me."

Brooklyn, New York. FRANCIS J. CANNING.

THE TONSURE AND INCARDINATION.

THE fount and origin of pastoral authority in every diocese is the bishop, who ordains other clerics as his assistants: "cooperatores ordinis nostri". There exists, accordingly, a close union of dependence and authority between the clergy of a diocese and its bishop, a union which, from the nature of the priestly office—not merely from the legislation of the Church—is much more stringent and intimate than that which exists between a bishop and the faithful of his diocese in general. This special relation established between a cleric and the ordaining bishop has been recognized from the earliest times, and although the details of Canon law have undergone various changes, the principle in substance has persisted. Canon 15 of the Council of Nicæa forbade the arbitrary passing of clerics from one diocese to another, a law which was repeated by Chalcedon and other councils. But by the twelfth century this ancient discipline became relaxed, largely owing to the fact that the clerical state was an attraction to many who had no desire to serve the Church in one particular region, but who preferred to travel from one place to another, for example, in order to study at various universities. The rule which bound a cleric to the diocese for which he was ordained became restricted to those alone who were ordained for some benefice within a given diocese. The unbeneficed, especially those ordained on their own patrimony, considered themselves free to go wherever they pleased. The Tridentine reforms in this matter[1] were only partially observed, and even in the nineteenth century there was canonical authority for the view that even non-beneficed priests could transfer their allegiance to other bishops, if they were so disposed. The abuses to which this practice led are amply portrayed in the history of the Church in the United States, and especially in the continual anxiety to which its first bishop was subject at the hands of wandering clerical adventurers, regular and secular, from Europe.[2] But gradually the ancient principle became reëstablished[3] and is expressed in Canon 111, which is to the effect

[1] Sess. xxi, cap. 2; Sess. xxiii, cap. 16.

[2] Cf. Guilday, *Life and Times of John Carroll.*

[3] Cf. Wernz-Vidal, II, § 60.

that every cleric must be ascribed either to a diocese or to a religious institute: "clerici vagi" are absolutely suppressed. "§ 1 Quemlibet clericum oportet esse vel alicui dioecesi vel alicui religioni adscriptum, ita ut clerici vagi nullatenus admittantur".

Canon law does not forbid the transference of a cleric from one diocese to another: this may be desirable for many private or public reasons; but, by the careful legislation of Canons 112-117, which repeat and interpret more exactly the pre-Code law, it is made impossible for a cleric to be without a diocese and released from dependence on a bishop.

With this process of exchanging clerics from one diocese to another the present article is not concerned, nor is it proposed to discuss questions affecting the transference of subjects of regular orders. We shall also pass over various regulations, such as the necessity of "testimonial letters," which precede lawful ordination. Our concern is solely with the method by which the layman becomes ascribed to a diocese by receiving the tonsure. In many cases the process is simple. The young man is a student in the seminary of a diocese in which he or his parents are domiciled, and in which he was born.[4] By receiving the tonsure at the hands of his own bishop, he becomes automatically and without any formality ascribed to that diocese. But, unfortunately, many obscure situations may arise, some of which are provided for in the Code, others by later legislation and legal decisions. It is proposed to deal with these contingencies as clearly as possible, indicating the solution where it is certain, and suggesting practical guidance in cases which, by their complexity, have given rise to some doubt and confusion. It should be noticed at the outset that, although the tonsure is not an order, such terms as "ordination", "ordain", "ordinand" are held to refer to the reception of the tonsure.[5] There are two principles which underlie the whole matter, and which will provide a simple division for the purpose of logical discussion:

I. Everyone must be ordained by his own bishop ("episcopus proprius") or with lawful dimissorial letters from him.

[4] Unless a candidate over twenty-one years of age has left the domicile of his parents with the intention of not returning.—EDITOR.

[5] Canon 950.

II. By receiving the tonsure a cleric is ascribed to or, as it is called, "incardinated" in the diocese for the service of which he was promoted.[6]

I.

By "episcopus proprius" is meant the bishop by whom a candidate can lawfully be ordained. Previous to the promulgation of the Code, a bishop was reckoned "proprius", for the purpose of ordination, provided the ordinand was his subject "ratione originis, domicilii, beneficii, triennalis familiaritatis et incardinationis".[7] But, in the present legislation, the unique element determining "episcopus proprius" is *domicile* qualified either by origin, an oath of permanence, incardination, or destination for another diocese (Canon 956). The practice of seeking dimissorial letters or "exeat", to use a popular term, from the bishop of one's native place is no longer necessary, unless one is domiciled in that place and has no other "episcopus proprius". Whereas, before the Code, a candidate had a choice, on widely different titles, of seeking "episcopus proprius" for ordination, that choice is now restricted to the bishop of the place in which he is domiciled.

It would take us beyond the limits of the present discussion to examine the complex issues which occasionally clog the process of determining domicile. But one or two points must be made clear. In the first place, although the bishop of the diocese for which a candidate is ordained is usually "episcopus proprius", he is not necessarily so; we shall return to the subject later. Moreover, "episcopus proprius" for ordination is understood in a more restricted sense than "ordinarius proprius" elsewhere in the Code. For purposes other than ordination one may be the subject of an Ordinary merely by quasi-domicile, or in the case of "vagi", by actual dwelling within his territory (Can. 94). But for ordination, domicile is necessary.[8] The only difficulty arises in the ordination of

[6] Canon 955, § 1: "Unusquisque a proprio episcopo ordinetur aut cum legitimis eiusdem litteris dimissoriis."

Canon 111, § 2: "Per receptionem primae tonsurae clericus adscribitur seu, ut aiunt, incardinatur dioecesi pro cuius servitio promotus fuit."

[7] Gasparri, *De Sac. Ord.*, II, § 802. Incardination was added in 1898. Cf. Wernz, ed. 1906, II, i, p. 66.

[8] Cf. *Jus Pontificium*, III, p. 7; Can. 92, § 1.

one who is destined for the service of another diocese.[9] It is also necessary to bear in mind that a candidate for the tonsure may not have reached the age of twenty-one; he may acquire a quasi-domicile by dwelling with the intention of remaining for the greater part of the year, or actually dwelling for that period; but his domicile is that of his parents or guardian.[10] The normal procedure is for the "episcopus proprius" to ordain his own subjects,[11] but he may authorize another bishop to do so by granting "dimissorial letters". The rights possessed by the "episcopus proprius", in this respect, are safeguarded by the penalties inflicted on those who infringe them. A bishop who, without authorization, ordains the subject of another bishop is suspended for a year from conferring orders,[12] and the ordained person is suspended from exercising the order received.[13] It is, therefore, a matter of considerable moment, and many of the disputed questions turn on deciding who is the bishop competent for issuing dimissorial letters. Like any other ecclesiastical law it can be dispensed for proper reasons by the Holy See, but, without an explicit indult, no bishop, whatever his rank or dignity, may break the law with impunity. Before the Code an indult was granted in favor of missionary regions, especially on behalf of students in the national colleges of Rome. It is now restricted to the Propaganda and to other seminaries immediately dependent on this college.[14]

We may now see how these principles apply to different cases.

Case I. A candidate of the diocese X is destined for the service of that diocese and is domiciled within it, though born in diocese Y. Who is "episcopus proprius"?

[9] Cf. Case VI, infra.

[10] Can. 93, § 1. Vermeersch (*Periodica*, 1923, p. 115, note) raises a doubt on this point: "Estne hoc tam absolute verum, ut valeat etiam in rebus spiritualibus in quibus minor est sui juris?" He does not solve the question but it would appear that no such exception can be established. A youth's intention to become a priest is a spiritual issue, but to decide which diocese he shall dwell in is a material consideration over which, it would seem, he should have no absolute control until he reaches his majority.

[11] Can. 955, § 2.

[12] Canon 2373, 1.

[13] Canon 2374.

[14] *Revue Apologet.*, XXXIII, p. 632; S. Cong. Consist., 5 Nov., 1920; *A. A. S.*, XIII, p. 259.

The bishop of X is "episcopus proprius," but the candidate must take before ordination an oath to remain permanently in X. The oath may take this form: "Ego . . . habens simplex domicilium, at non originem, in dioecesi X coram Domino voveo ac juro in eadem dioecesi me perpetuo manere velle. Sic me Deus adjuvet et haec Sancta Evangelia quae manibus tango. In quorum fide subsigno . . . , die . . . .

The ecclesiastic before whom the oath is taken, on behalf of the Ordinary, should sign a declaration to that effect.[15] Should the oath, through some negligence, be omitted, there is no necessity for it to be taken after the tonsure has been received, since the reception of the tonsure permanently incardinates the cleric in the diocese for which he was promoted; the oath would now be superfluous.[16]

Case II. A candidate born in diocese Y is destined for service in diocese X, but his parental home is in Y. The candidate is studying in the seminary of X, and while still a minor it is proposed that he should be tonsured by the bishop of X for his diocese. Can this lawfully be done? No. It would be quite illegal unless the bishop of X receives from Y dimissorial letters authorizing him to tonsure the candidate for the diocese of X. For both origin and legal domicile are in Y, and by that fact the bishop of Y is "episcopus proprius". The bishop of Y might conceivably refuse to issue dimissorials, feeling that it is more proper for the candidate to be ordained for his native diocese in which his parents are living. In that case the candidate must wait until he is twenty-one and then take an oath to remain in X. Having obtained his majority he is no longer in the legal domicile of his parents. He can choose his own domicile, which he does by electing to remain in diocese X and confirming his intention by oath. X is now his "episcopus proprius".

Case III. As in Case II. On the refusal of the bishop of Y to issue dimissorials, the candidate (a minor) is directed to take an oath to remain in X and is tonsured by the bishop of X for his diocese. The act is illegal, since an oath without domicile is not sufficient to constitute X "episcopus proprius". The bishop of Y is entitled to vindicate his rights over his sub-

[15] Micheletti, *Constitutiones Seminariorum*, Allig. viii, p. 187.

[16] Cf. S. Cong. Conc., *A. A. S.*, 1924, p. 51; *Jus Pontif.*, IV, p. 7.

ject, but in spite of the illegality of the action of the bishop of X, the candidate is validly incardinated in his diocese, not in that of Y.[17] The bishop and the candidate render themselves liable to the penalties of Canon 2372.1, 2374.

Case IV. A candidate who has reached his majority, has both origin and domicile in diocese Y. Wishing, however, to be ordained for diocese X, he is informed by his parish priest that he must first get permission from the bishop of Y to leave the diocese Y. The information is incorrect. The candidate is free to choose his "episcopus proprius", *servatis servandis.* Provided he makes his domicile in X and takes an oath to remain in it, any legal obligations between himself and the bishop of Y cease. The bishop of X becomes his "episcopus proprius" for ordination. He requires no dimissorials from the bishop of Y, but merely testimonials regarding his life while in the diocese of Y.[18]

Case V. A candidate has domicile and origin in X (in the country) and a domicile in Y (his town house). Which bishop is "proprius"? He may seek ordination either from the bishop of X or of Y, but in the latter case an oath of permanence is necessary. It is possible to have a plural domicile and therefore plural "episcopi proprii".[19]

Case VI. A candidate destined for the diocese X in America is studying in the seminary of diocese Y in Europe. When the time arrives for the reception of the tonsure at an ordination held by the bishop of Y, it is discovered that he has no domicile anywhere. Who is "episcopus proprius" for the purpose of issuing dismissorial letters? Not the bishop of Y, for the ordinand has no intention of remaining in that diocese; nor the bishop of X, for though he intends to remain permanently in X this intention is insufficient for acquiring domicile unless there is also actual dwelling, and an oath alone without domicile does not create an "episcopus proprius". If the dioceses were not so far distant from each other the candidate could visit diocese X, acquire a domicile and take an oath, thus constituting X the "episcopus proprius". The acquisition of a domicile in this manner is quite compatible

[17] Vermeersch, *Periodica,* 1926 (115).

[18] Can. 993, 4, and 994. Apollinaris, I, p. 181.

[19] Cf. *Jus Pontif.,* VI, 51.

with a subsequent duly authorized absence for the purpose of study,[20] and this method has been followed in at least one seminary in England. But it would be ridiculous to journey across the Atlantic solely on this point of law.

The difficulty was put before the Codex Commission by Cardinal Logue, and a private answer given, 17 August, 1919.[21]

"1. Quisnam sit Episcopus proprius pro ordinatione illorum qui nullum domicilium habent?

Resp. ad 1. "Prout dubium exponitur, est episcopus loci in quo fit ordinatio, modo tamen ordinandus praevie acquirat domicilium cum juramento ad norman c. 956".

The answer was received with considerable surprise, for it is evident that it is no solution to the question put. It would appear that the Commission had in mind the case of a student in the seminary of a diocese for whose service he is destined: residence in the seminary is decided as adequate for acquiring a domicile.[22] Whatever the meaning of the reply may be, it does not meet the circumstances of the case we are discussing. It states, in effect, that if a person has no domicile he has no "episcopus proprius" for ordination.[23] Until, therefore, we are better informed, the only correct procedure is to seek a dispensation from the law requiring dimissorial letters. An indult of this kind is habitually enjoyed by certain colleges, and must be obtained in other cases where no "episcopus proprius" exists to whom application for dimissorials can be made.[24]

[20] *L'Ami du Clergé,* 1925, p. 344; 1928, p. 781.

[21] Cf. *Irish Theological Quarterly,* 1919, p. 391. *Irish Ecclesiastical Record,* 1919, p. 330. Vermeersch, *Periodica,* 1926, p. 73. It did not appear in *A. A. S.*

[22] Cf. *I. E. R.,* 1919, p. 320; *Jus Pontificium,* Vol. III, p. 8: the commentator explains the answer in the sense we have indicated, and does not seem to appreciate the difficulty of our case. It is also worth noting that in the case decided by the S. Cong. Consist., *A. A. S.,* XVI (1924), 51, the view is not rejected that a candidate in a regional or central seminary has a domicile in the diocese of the bishop who has a part interest in the seminary, even though it is situated in his diocese. The seminary is, somewhat curiously, likened to a public cemetery!

[23] Vermeersch, *Periodica,* 1923, p. 74, ii.

[24] This is the solution of *L'Ami du Clergé,* 1925, p. 344; Ayrinhac, *Legislation on the Sacraments,* § 271; Vermeersch, *Epitome,* II, § 240.

II.

So far the subject has been examined from the point of view of determining "episcopus proprius". When a candidate is tonsured by him, or on the authority of his dimissorials, for service in his diocese, the cleric becomes at once incardinated in it. It is altogether inaccurate to speak of the incardination of a layman. A custom had grown up before the Code by which the bishop of origin granted what was known as an "exeat", by which he surrendered what rights he had over a native of his diocese to another bishop who desired to ordain one over whom he possessed no rights as "episcopus proprius". This "exeat" was merely a condition for the future liceity of the ordination and resulting incardination. The document may have been invalid but the cleric became, on receiving the tonsure, incardinated validly in the diocese for which he was ordained.[25] Under the present law a qualified domicile alone provides a bishop for the lawful ordination of laymen.[26] Any number of serious issues might arise. The ordination might be at the hands of a bishop who is not "episcopus proprius" or authorized by dimissorials; a candidate in abandoning the diocese of one bishop in order to be tonsured and incardinated in the diocese of another might be acting unjustly toward the former for example, from his having accepted financial assistance in the expenses of his education; the tonsure might be conferred unlawfully owing to the absence of testimonial letters and other legal requirements. There may be ample ground for subsequent differences and disputes. But one thing is certain. The cleric is incardinated in the diocese for the service of which he was ordained.[27]

When an ordinand receives the tonsure from his "episcopus proprius", or on the authority of his dimissorials, with a view to incardination in the diocese of that bishop, no possible misunderstanding can arise. But there is a further contingency which has given rise to very considerable obscurity, namely, when a bishop lawfully ordains a candidate with a view to his

[25] Cf. *A. A. S.*, 1924, p. 53.

[26] Cf. § 8, infra, where the question is discussed whether incardination can be considered as constituting the incardinating bishop "episcopus proprius" for the subsequent ordinations of his subject cleric.

[27] Cf. Apollinaris, Vol. I, p. 182; Vermeersch, *Periodica*, Vol. XV, p. 116.

service in *another diocese*. If the bishop of this other diocese is "episcopus proprius" of the ordinand, he will issue dimissorials authorizing the ordination of his subject for his diocese. But it frequently happens that the bishop of the diocese, for whose service the ordinand is being promoted, is not "episcopus proprius", and there is no practical possibility of his so becoming. For example, in Fribourg (Switzerland) many students of European origin complete their studies and are ordained with a view to service in an American diocese, and their exact destination is well defined. But unless they acquire a domicile in that diocese, the American bishop is not "episcopus proprius" for their ordination. They are ordained by their European "episcopus proprius", or with his dimissorials, for the service of the American Church.

From Canon 111 § 2, a cleric by the reception of the tonsure becomes incardinated in the diocese for whose service he has been promoted. But Canon 969, after stating the ancient principle that a bishop is not to ordain more secular clerics than his diocese requires, interprets this rule, in § 2, by declaring that a bishop may, nevertheless, ordain a subject who, by process of excardination and incardination, is destined for the service of another diocese. This apparent contradiction between the two canons is thus expressed in the second query placed by Cardinal Logue before the Codex Commission (mentioned above). "II. Utrum ille qui ordinetus a proprio episcopo servitio alius dioecesis, incardinetur huic alii dioecesi juxta canonem III § 2 an potius dioecesi proprii episcopi juxta canonem 969 § 2.—*Resp.* Affirmative ad primam partem, negative ad secundam." Although, from a subsequent development of the question as submitted, this was not the answer expected,[28] a closer examination of the canons in question makes it evident that the answer given, by upholding the force of Canon 111 § 2, provides an interpretation which develops and extends the meaning of Canon 969 § 2. There exist, in effect, two ways of conferring the tonsure on a person destined for a diocese other than that of the ordaining bishop. (a) In the first case the candidate is definitely accepted by the bishop of another diocese, and the ordaining bishop being aware of this fact, confers the tonsure. The ordaining bishop may be the

[28] Cf. *Irish Eccles. Record*, 1919, p. 321.

"episcopus proprius" of the ordinand, as in Cardinal Logue's query, or, what is exactly equivalent, he may be authorized to do so by dimissorial letters obtained from the subject's "episcopus proprius". In ordinary circumstances the conferring of the tonsure would immediately incardinate the cleric in the diocese of the "episcopus proprius"; but on the definite understanding that the candidate is to serve in a diocese other than that of the "episcopus proprius," the tonsure has the effect of incardinating the cleric in this other diocese.

(b) In the second case, the "episcopus proprius" is presumed not to need the services of the candidate, and is therefore forbidden by Canon 969 § 1 to ordain him, whether personally or by dimissorial letters. But an exception is made to this rule, in the following § 2 of the canon, namely, in circumstances where it is foreseen that another diocese will be willing to accept his services. By receiving the tonsure the cleric becomes incardinated into the diocese of the "episcopus proprius" and will later on be excardinated according to the legislation of Canons 112-117.

This distinction is the only reasonable explanation of the answer of the Codex Commission to Cardinal Logue, and it is adopted by all the authors I have been able to consult.[29] It is true that the answer is a private one and has not the force of a stable law, but we may regard it as certain and follow the interpretation of the authors, pending any further authoritative decision.

There remains a further question, on which it is more difficult to arrive at any certain conclusion. The point is concerned with the oath which is required by Canon 956 in the case of the ordinand who acquires as "episcopus proprius" the bishop of the place of domicile but not of origin.[30] The canon states that this oath is not necessary in the case of one ordained according to the terms of Canon 969 § 2 i. e. in the case we have just discussed under (b). The reason is self-evident. The candidate does not yet know where his permanent diocese is to be. But is the candidate in our case (a) also excused

[29] *Jus Pontificium*, III, p. 8; *Irish Eccles. Record*, XXI, p. 306 Cimetier, *Pour Étudier le Code*, p. 155. Cimetier wrongly ascribes the answer to the Cong. of the Sacraments on p. 37, § 19.

[30] Cf. § 4, Case I, supra.

from the necessity of taking an oath? Some think that he is excused, with the curious result that a severer regulation would be required when a bishop ordains a subject for his own diocese than when he ordains one for another diocese.[31] But other considerations lead one to think that perhaps the oath is necessary. For the exception of Canon 956 § 2 is made in favor of an ordinand who has not yet secured a permanent diocese. Inasmuch as he proposes to leave the diocese of the ordaining bishop, an oath of permanence cannot be taken. But in other cases where a bishop ordains a candidate for the service of a definite diocese, he may do so lawfully "servatis servandis": amongst other things dimissorial letters must be in his possession from the "episcopus proprius" of the candidate. If the candidate has domicile without origin in the diocese of this "episcopus proprius," an oath is necessary as a matter of course. But in the case under discussion the ordinand is about to be incardinated in a diocese, in which presumably he has not yet set his foot. Now, if "simplex domicilium" requires to be stabilized by an oath of permanent residence, *a fortiori* this oath would seem to be necessary when no dwelling of any kind exists, but merely the understanding that a cleric is being ordained for a diocese which is other than that of his "episcopus proprius". It is not maintained that the oath has any bearing on the validity of the incardination which results from this ordination, but it would appear necessary for the complete legality of the act. Moreover, in the case we have outlined under (b) the cleric must take an oath when the time comes for his departure to the diocese of his future bishop.[32] It seems that a similar oath is requisite for case (a). Admittedly these reasons are not conclusive. The fact is that this situation, which is becoming more and more common, is not fully provided for in the Code, and until we have a certain decision the procedure must remain doubtful. Taking an oath is a simple precaution, and would most likely form part of the pact by which a candidate binds himself to the future diocese of his incardination.

The authors seem to have altogether neglected any discussion of the process by which a layman, in the words of Canon

[31] *Irish Eccles. Record,* XIV, p. 321.

[32] Canon 117, § 3.

956, becomes destined for the service of another diocese: "alumnus qui servitio alius dioecesis destinatur". They are all agreed that there is no such thing as "excardination" or "incardination" of a layman, but there must evidently be something in the nature of "incardinatio secundum quid", in the case of laymen accepted as "alumni" of a diocese other than that of the "episcopus proprius" for ordination. It is perfectly clear from the canonical history of the terms "episcopus proprius" and "incardinatio" that each have a widely different signification.[33] There is no necessary idea of permanent subjection to authority in the notion of "episcopus proprius", whereas there is such an idea in the notion of "incardinatio". The Code, by introducing the oath of permanence joined to domicile as an alternative method of acquiring "episcopus proprius", has brought these two notions very much together. They are also assimiliated from the fact that, more often than not, the "episcopus proprius" of ordination is also the bishop to whom allegiance is due by "incardination".

To continue the investigation of the canonical position of the cleric ordained by his "episcopus proprius" for another diocese in which he has no domicile. By reason of the incardination the bishop of that other diocese becomes his Ordinary to whom special obedience is due. It may be asked whether this Ordinary is not to be regarded as "episcopus proprius" for the purpose of issuing dimissorials for the further ordinations of his subject. At first sight one is inclined to take for granted that he is. Certainly before the promulgation of the Code an incardinating bishop was also "episcopus proprius" for ordination,[34] and it is at least arguable that he still is. For, since a "clericus vagus" cannot exist, it seems reasonable to regard the diocese in which by tonsure he is incardinated as a legal domicile, on an analogy with minors and religious. On the other hand the concept of "clericus vagus" is that of a cleric lacking incardination in a diocese, not that of a cleric lacking domicile. Until there is an authoritative decision we must determine an "episcopus proprius" for ordination according to the clear terms of Canon 956, which requires the existence of a domicile qualified

[33] Cf. Decisions of S. Cong. Conc., *A. A. S.*, 1924, p. 51, 1926, p. 48.

[34] S. Cong. Conc., 20 June, 1898, *A. A. S.*, XXXI, p. 49.

in various ways.[35] The law which prohibits ordination except by the authority of "episcopus proprius" is an additional precaution to the laws of Canon 993. It is presumed that the ordaining bishop will have some knowledge of the ordinand owing to the fact that he is domiciled in his diocese.[36] Other titles, except that of domicile, were abolished in order to prevent the ordination of unsuitable subjects. The bishop in whose diocese a cleric is incardinated may have no such knowledge—he may be living at the other ends of the earth.

Nor does it follow that the ordinary of the incardinated cleric is deprived of a voice in deciding on the future ordinations of a subject, of whom he is not "episcopus proprius". For in a matter of such gravity the cleric is bound by the obedience of which Canon 127 speaks: it is a personal obligation no matter where the cleric may be dwelling;[37] even his absence from the diocese is subject to the will of his ordinary (Canon 143). On the testimony of Cardinal Gasparri the canon law, at the time when he was writing, did not positively forbid a cleric to obtain orders from successive "episcopi proprii", without consulting the previous ones, provided there was no fraud in the process. The cleric became successively incardinated in various dioceses until he received the priesthood, when he became permanently ascribed and could not be released without formal process of excardination.[38] This is no longer possible under the law of the Code, but there is still the gravest obscurity surrounding the very common case of a cleric incardinated by the tonsure in the diocese of a bishop who is not "episcopus proprius" for ordination. We are almost entitled to borrow the words of the great canonist: "Ceterum, haec dicta sint, salva meliori sententia, et mirum est doctores in re adeo practica altum passim tenere silentium" (ibid § 860).

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[35] Cf. *Jus Pontificium*, Vol. VI, pp. 47, 53, 120.
[36] Cf. Gasparri, II, § 802.
[37] Toso, *Commentaria*, II, p. 84.
[38] Gasparri, *De Sac. Ordinat.*, 1893, II, § 853 seq.

Analecta

SACRA CONGREGATIO CONCILII.

Instructio ad Ordinarios Dioecesanos: de Inhonesto Feminarum Vestiendi More.

Vi supremi apostolatus, quo in universa Ecclesia divinitus fungitur, Ssmus Dominus Noster Pius Papa XI verbis et scriptis nunquam destitit illud S. Pauli (*I ad Tim.*, II, 9, 10) inculcare, videlicet: "mulieres in habitu ornato cum verecundia et sobrietate ornantes se, et . . . quod decet mulieres, promittentes pietatem per opera bona".

Ac saepenumero, occasione data, idem Summus Pontifex improbavit acerrimeque damnavit inhonestum vestiendi morem in catholicarum quoque mulierum ac puellarum usum hodie passim inductum, qui non modo femineum decus ornamentum graviter offendit, sed nedum in temporalem earumdem feminarum perniciem verum etiam, quod peius est, in sempiternam, itemque in aliorum ruinam miserrime vertit.

Nihil igitur mirum, si Episcopi ceterique locorum Ordinarii, sicut decet ministros Christi, in sua quisque dioecesi pravae huiusmodi licentiae ac procacitati modis omnibus unaque voce obstiterunt, derisiones nonnumquam ac ludibria ob hanc causam sibi a malevolis illata aequo fortique animo tolerantes.

Itaque hoc Sacrum Consilium cleri populique disciplinae provehendae cum eiusmodi Sacrorum Antistitum vigilantiam et actionem merita probatione ac laude prosequatur, tum

eosdem vehementer hortatur ut consilia atque incepta opportune inita insistant et alacrius pro viribus urgeant, quoadusque hic pestiferus morbus ex honesta hominum consortione penitus extirpetur.

Quod ut facilius ac tutius ad effectum deducatur, haec Sacra Congregatio, de mandato Sanctissimi Domini, ea quae sequuntur ad rem statuere decrevit:

I. Parochi praesertim et concionatores, data occasione, secundum illud Apostoli Pauli (*II ad Tim.*, IV, 2) instent, arguant, obsecrent, increpent ut feminae vestes gestent, quae verecundiam sapiant quaeque sint ornamentum et praesidium virtutis; moneantque parentes ne filiae indecoras vestes gestare sinant.

II. Parentes, memores gravissimae obligationis qua tenentur prolis educationem in primis religiosam et moralem curandi, peculiarem adhibeant diligentiam, ut puellae a primis annis in doctrina christiana solide instituantur atque in earum animo ipsi, verbis et exemplo, amorem virtutum modestiae et castitatis impense foveant; familiam vero, Sacrae Familiae exempla imitati, ita constituere atque gubernare statagant, ut singuli verecundiae amandae atque servandae inter domesticos parietes habeant causam et invitamentum.

III. Parentes iidem filias a publicis exercitationibus et concursibus gymnicis arceant; si vero eisdem filiae interesse cogantur, curent ut vestes adhibeant quae honestatem plene praeseferant; inhonestas vero vestes illas gestare nunquam sinant.

IV. Collegiorum moderatrices et scholarum magistrae modestiae amore puellarum animos ita imbuere enitantur, ut eaedem ad honeste vestiendum efficaciter inducantur.

V. Eaedem moderatrices ac magistrae puellas, ne ipsarum quidem matribus exceptis, quae vestes minus honestas gestent, in collegia et scholas ne admittant, admissasque, nisi resipiscant, dimittant.

VI. Religiosae, iuxta litteras die XXIII mensis Augusti, a. MDCCCCXXVIII, datas a Sacra Congregatione de Religiosis, in sua collegia, scholas, oratoria, recreatoria puellas ne admittant, admissas ne tolerent, quae christianum vestiendi morem non servent: ipsae vero in alumnis educandis peculiare adhibeant studium, ut in earum animo sancti pudoris et verecundiae christianae amor altas radices agat.

VII. Piae instituantur et foveantur feminarum Associationes, quae consilio, exemplo et opere finem sibi praestituant cohibendi abusus in vestibus gestandis christianae modestiae haud congruentibus et promovendi morum puritatem ac vestiendi honestatem.

VIII. In pias Associationes feminarum ne illae admittantur, quae inhonestas vestes induant; admissae vero, si quid postea hac in re peccent et monitae non resipiscant, expellantur.

IX. Puellae et mulieres, quae inhonestas vestes induunt, a Sancta Communione et a munere matrinae in sacramentis Baptismi et Confirmationis arceantur, atque, si casus ferat, ab ipso ecclesiae ingressu prohibeantur.

X. Cum incidunt per annum festa, quae modestiae christianae inculcandae peculiarem exhibeant opportunitatem, praesertim vero festa B. M. Virginis, parochi et sacerdotes piarum Unionum et Catholicarum Consociationum moderatores feminas ad christianum vestiendi morem, opportuno sermone revocare atque excitare ne praetermittant. In festo autem Beatae Mariae Virginis sine labe conceptae peculiares preces in omnibus cathedralibus et paroecialibus ecclesiis quovis anno peragantur, habitis, ubi fieri potest, opportunis cohortationibus in sollemni ad populum concione.

XI. Consilium dioecesanum a vigilantia, de quo in declaratione Sancti Officii die XXII mensis Martii, a. MDCCCCXVIII data, semel saltem in anno de aptioribus modis ac rationibus ad feminarum modestiae efficaciter consulendum ex professo agat.

XII. Quo vero haec salutaris actio efficaciter et tutior succedat, Episcopi aliique locorum Ordinarii, tertio quoque anno, una simul cum relatione de religiosa institutione, de qua in Litteris *Orbem catholicum* die XXIX mensis Iunii, a. MDCCCCXXIII Motu proprio datis, etiam de rerum conditione ac statu circa feminarum vestiendi morem deque operibus ad normam huius Instructionis praestitis, hanc Sacram Congregationem certiorem reddant.

Datum Romae, ex aedibus Sacrae Congregationis Concilii, die XII mensis Ianuarii in festo Sacrae Familiae, anno MDCCCCXXX.

✠ D. CARD. SBARRETTI, Episc. Sabinen. et Mandelen.,
Praefectus.

L. ✠ S.

† Iulius, Ep. Lampsacen., *Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

INSTRUCTIO AD SUPREMOS MODERATORES ET MODERATRICES RELIGIOSARUM LAICARUM FAMILIARUM, DE OBLIGATIONE SUBDITOS IN DOCTRINA CHRISTIANA RITE IMBUENDI.

Quantum homini necessaria sit accurata ac seria christianae doctrinae institutio, ex hoc manifeste apparet, quod ex ea recta fides nutritur ac roboratur, sine qua vita christiano more traduci nequit. Quae quidem necessitas hodie praesertim persentitur, cum graves de Deo, de religione, de anima rationali, de societate, atque de aeterna hominis destinatione errores ubique circumferuntur. Munus vero hanc doctrinam penitiore modo addiscendi eos potissimum tangit, qui Deo se in religiosis Congregationibus devoverunt: praetermissa enim illa christianae doctrinae cognitione, nec spiritualem vitam in se, ut debent, fovere possunt, nec in aliorum salutem procurandam, ut eorum munus est, incumbere.

Cum autem, ultimis praesertim temporibus, multae ac variae religiosae familiae virorum ac mulierum exortae sint, ex quarum opera, dummodo rite instituantur, plurimum sibi bonum Ecclesia iure meritoque repromittere potest, hinc ad has Sacra haec Congregatio peculiari modo sollicitudinem suam dirigit, eo scilicet fine, ut praedicti utriusque sexus Sodales ipsimet in sacra doctrina probe erudiantur, et pueros vel puellas, quorum cura eis fuerit demandata, in eadem, omni qua par est diligentia, instruant.

Ad quem finem sequentia decernenda proposuit ac, approbante Summo Pontifice, praesentibus litteris decernit:

1. Probandatus ac novitiatus tempore ita tyrones utriusque sexus christianam doctrinam recolant atque penitius edoceantur, ut unusquisque frater et unaquaeque soror eam non solum memoriter teneat, sed etiam rite explicare queat, nec ad vota nuncupanda sine sufficienti eiusdem cognitione admittatur, praevio examine.

2. Anno tyrocinii elapso, omnes religiosi alumni, qui in scholis primariis publicis et privatis doctrinam christianam pueris ac puellis explanaturi sint, tum in ipsa catechesi, tum in ratione eam pueris proponendi ita instituantur, ut examen coram Ordinario vel iudicibus ad eodem delegatis, sustinere valeant.

3. Quoad programma ad huiusmodi examen praeparandum adhiberi potest quod apud Vicariatum Urbis in usu est pro decernenda idoneitate ad catechesim in scholis elementariis edocendam.

4. Si vero non in scholis, sed in paroecia, religiosis viris vel foeminis munus committatur pueros puellasve doctrinam christianam docendi, hi sibi ab Ordinarii Curia comparare curent idoneitatis documentum.

Datum Romae ex Secretaria Sacrae Congregationis Negotiis Religiosorum Sodalium praepositae, die 25 Novembris 1929.

A. H. M. CARD. LÉPICIER, *Praefectus.*

L. ✠ S.

V. La Puma, *Secretarius.*

DIARIUM ROMANAE CURIAE.

RECENT PONTIFICAL APPOINTMENTS.

Privy Chamberlains Supernumerary of His Holiness:

23 September, 1929: Monsignor Francis P. Valverde, of the Diocese of Scranton.

2 October: Monsignors William E. Mackessy and Henry A. Quinn, of the Archdiocese of Baltimore.

5 November: Monsignor John A. Vigliero, of the Diocese of Lafayette.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER on the Christian Education of Youth is given (pp. 337-372) in the official English version issued by the Holy See.

SACRED CONGREGATION OF THE COUNCIL issues an instruction to Ordinaries on the necessity of decent female apparel. Twelve directions are decreed.

SACRED CONGREGATION FOR RELIGIOUS publishes an instruction for Brothers and Sisters who teach Christian doctrine to boys and girls in school.

ROMAN CURIA gives list of recent Pontifical appointments.

NEW LIGHT ON MIXED MARRIAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with interest the article of "Perplexus" in your March issue. It is a serious effort to get at the facts in a field where there has been much theorizing. My parish contains 604 families, and it does not differ from that of "Perplexus" in enough particulars to be of value. Hence it fairly may be compared with it in an effort to see just where we stand in this country on the mixed marriage question.

Personally, I think there has been too much alarm over the whole problem of mixed marriages. One reason for this anxiety is the fact that there is not yet available any solidly supported group of statistics that will give us a perfect picture of what happens in the average mixed marriage. It is not fair to treat all mixed marriages alike. Quite obviously, if the mother is a Catholic, a different atmosphere will be created from that which is found when the father only is a Catholic. Again, if the mixed marriage is a valid one, it starts off with

many advantages and cautions not enjoyed in an invalid marriage. Consequently, any statistics worth the trouble of collecting, must differentiate whether the marriage is valid or invalid, and whether the husband or wife is a Catholic. It may not be without interest, then, to your readers to send you the following statistical analysis of the mixed marriage situation in my parish.

Twenty-one per cent (21%) of all the marriages in this parish are mixed, the total being 124 mixed marriages out of 604 families. This means that more than one marriage in every five among my flock is a mixed marriage. (See graph L.).

To get a fair idea of the success or failure of mixed marriages they must be compared with Catholic marriages living in the same environment, to determine the leakage in purely Catholic marriages when confronted with the leakage prevailing in mixed marriages. I have prepared the following graphs to illustrate the situation as it obtains here.

Out of 480 Catholic marriages containing 1,681 persons, 10½% of them miss Mass regularly. (See graph M.)

Out of 61 valid mixed marriages where the woman is a Catholic, with 153 persons who should be Catholics, 20% of them miss Mass regularly. (See graph N.)

Out of 20 valid mixed marriages where the man is a Catholic, with 53 persons who should be Catholics, 40% of them miss Mass regularly. (See graph O.)

Out of 43 invalid mixed marriages, with 93 persons who should be Catholics, 53% of them miss Mass regularly. (See graph P.)

These conclusions are supported by the statistics covering those who failed to make their Easter duty as illustrated by the accompanying graphs, all of which cover the same number of Catholic marriages and valid and invalid mixed marriages as in the plates indicated above, the same identical persons being the object of the investigation.

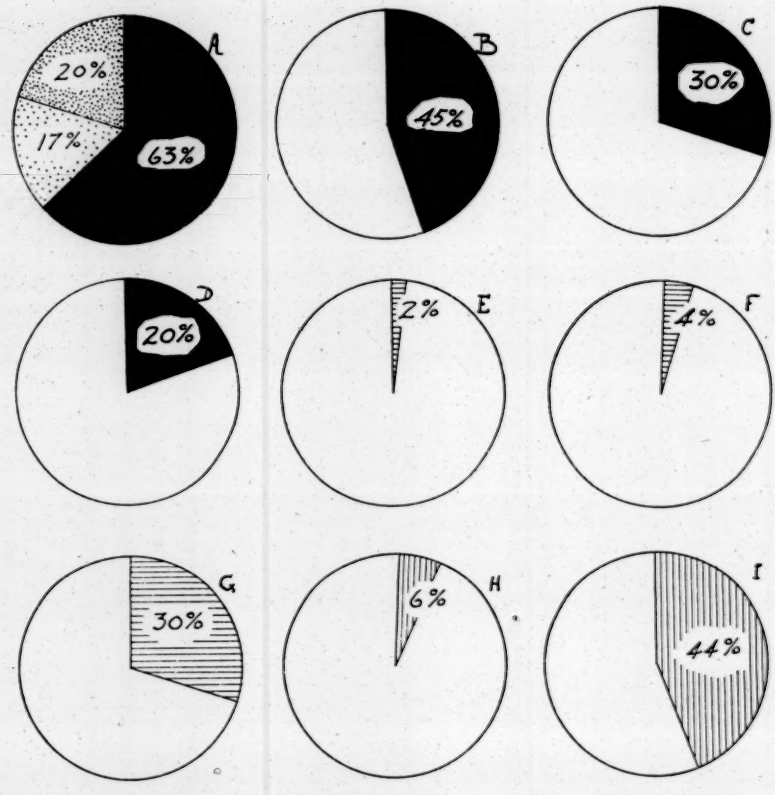
In the above named Catholic marriages, 7% of the persons regularly fail to make their Easter duty. (See graph Q.)

In the 61 valid mixed marriages where the woman is a Catholic, 16% of the persons fail to make their Easter duty. (See graph R.)

In the 20 valid mixed marriages where the man is a Catholic, 45% of the persons fail to make their Easter duty. (See graph S.)

That these figures are not merely an isolated phenomenon is proven by the data covering the non-baptism of the children in the above mentioned mixed marriages.

In the 61 valid mixed marriages where the woman is a Catholic, only 2% of them are not baptized. (See graph E.)



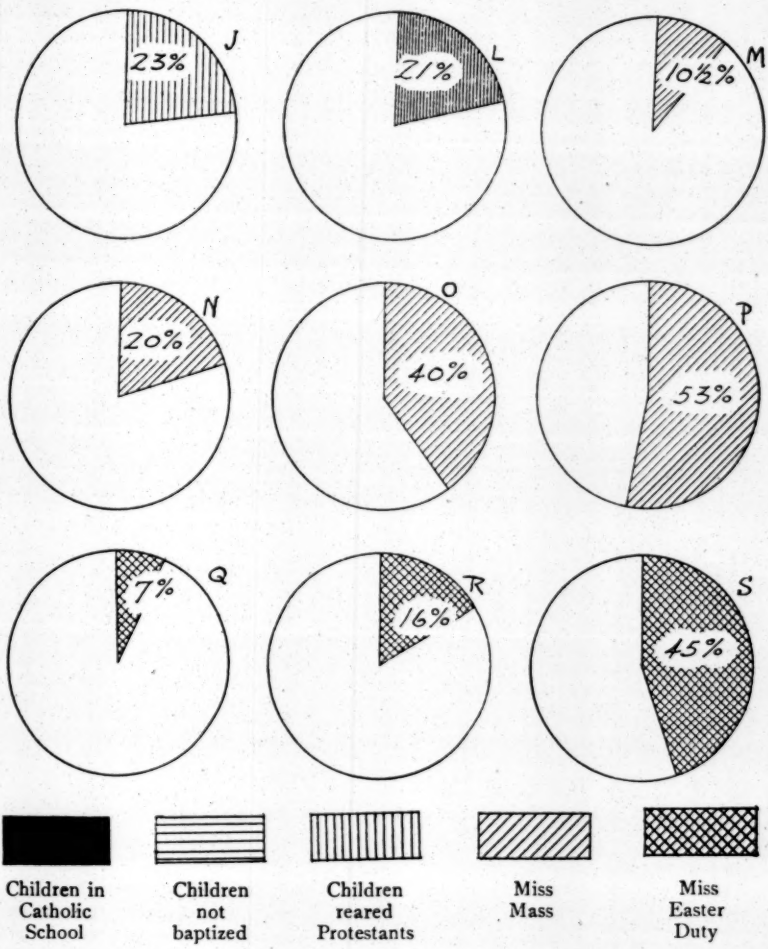
In the 20 valid mixed marriages where the man is a Catholic, 4% of the children are not baptized. (See graph F.)

In the 43 invalid mixed marriages, 30% of the children are not baptized. (See graph G.)

Not content with these figures we made a still further investigation into the number of children of mixed marriages

who are reared Protestant, and our general summary was corroborated by the following findings.

In 61 valid mixed marriages where the woman is a Catholic, 6% of the children are reared Protestants. (See graph H.)



In 20 valid mixed marriages where the man is a Catholic, 44% of the children are reared Protestants. (See graph I.)

Out of 43 invalid mixed marriages, 23% of the children are reared Protestants. (See graph J.)

That the situation with regard to the Catholic education of the children of valid mixed marriages is not so terribly alarm-

ing seems to be borne out by a study of the way in which the Catholic families in my parish send their children to Catholic school. The comparison is as follows:

In the 480 Catholic families 63% of the children are in Catholic school and 37% are in public school. Of this 37%, 20% of the children are in public high school and 17% of the children are in public grade school. (See graph A.)

In the 61 valid mixed marriages where the woman is a Catholic, 45% of the children are in Catholic school. (See graph B.)

In the 20 valid mixed marriages where the man is a Catholic, 30% of the children are in Catholic schools. (See graph C.)

In the 43 invalid mixed marriages, only 20% of the children are in Catholic school. (See graph D.)

From the above figures there appears to be only one conclusion. As it will be impossible to eliminate mixed marriages entirely, the logical thing to do is to obtain a dispensation for them and under the proper safeguards put them under the protection of the Church. Where a dispensation is refused or not asked for and an invalid marriage results, the disastrous consequences are pictured in the accompanying graphs.

Instead of forbidding outright all mixed marriages, it would seem to be the more reasonable thing to obtain a dispensation, because where a dispensation is granted to a Catholic woman to marry a Protestant man, the result is that 16% of the family miss their Easter duty. This is bad of course, but if a dispensation is refused, or not asked for, and an invalid marriage results, the figures show that 3½ times that many people will miss their Easter duty, the figures being 58%.

That this conclusion is not fanciful is amply corroborated by the figures for baptisms and for the Catholic education of the children. When a dispensation is not obtained, you increase the non-baptism liability 15 times, and less than one-half as many of the children receive a Catholic education.

I would like to direct attention to the peril of a mixed marriage when entered into by a Catholic man and a Protestant woman. It is much more disastrous than when the woman is a Catholic and the man a Protestant. When a man is the Catholic, twice as many of the family miss Mass, twice as many are not baptized, about three times as many miss their Easter,

and about seven times as many are brought up Protestants as when the mother is a Catholic.

It would be well to hear through the pages of the REVIEW from other pastors who have some accurate statistics to offer upon a matter that up to this time has been surrounded by considerable haze.

DUBIUS.

LONGER ANNUAL RETREATS FOR PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the articles in the REVIEW, in which you endeavor to raise the spiritual standard of priests.

One great means would be a longer annual retreat.

Ever since St. Ignatius of Loyola was declared by our Holy Father the heavenly Patron of all retreats and of all institutions and associations that promote them, the retreat movement has made wonderful progress, both abroad and in this country. Private letters from abroad tell of conferences attended by diocesan and religious priests, some of whom remained after the conferences, to make the thirty days' retreat of St. Ignatius. The spirit with which the Exercises are made is nicely described by a former American missionary: "You don't have to say a word about silence. These earnest after-war men will not speak, unless there is a good reason."

In this country we have Brothers and Sisters, teachers, who make the thirty days' retreat during vacation at least once in their life, whilst their annual retreats generally last eight or at least six days. We have our conferences, too, but principally to discuss retreats for layfolk. Some bishops in Europe have appointed a priest for each deanery, to promote the retreat movement.

But what about retreats for priests? We have them and in most dioceses annually by order of our zealous Ordinaries (Can. 126). They last, as a rule, three days, and here is the point submitted for the careful consideration of your readers.

During such a short time priests cannot reap the full benefit of the Exercises; they hear, besides one or the other special conference, what is given to lay people. How different the result would be if they would make, like most Religious, an

annual retreat lasting eight or at least five to six days. As it is, retreats end where the most interesting part of the Exercises begins: the study and imitation of Christ, our King.

I asked a Father in charge of a retreat house to give diocesan priests an opportunity to make a longer retreat. He replied that the bishops might not like it. But no bishop would refuse his priests permission to be absent for an eight days' retreat, if the necessary work at home would not suffer. On the contrary, they would gladly grant permission.

In many dioceses, where nearly all or most of the priests live in or near a city, six-day retreats for all might be arranged: opening on Sunday, say at 4 or 5 o'clock, so that there might be one Exercise before supper, and closing on Saturday morning with the last Exercise about 9 or 10 o'clock. Even country pastors living at some distance might find such an arrangement feasible with our means of speedy transportation.

In connexion with the above let me mention another practice, very much in vogue in Europe. Priests meet in certain centres on an appointed day for monthly recollection. One of them, often a Religious, gives a few exhortations or the points for meditations.

May the holy Curé d'Ars obtain sanctity for all of us!

ZELATOR.

OUR SEMINARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The present generation may have forgotten the influence exercised by the ECCLESIASTICAL REVIEW in bringing to notice and rehabilitating seminaries in the United States. Those who are interested may consult Volumes XVI, XVII and XVIII. They were published a quarter of a century ago. Scenes have shifted since then and the importance of the seminary has taken on wider bearings. Both preparatory and theological seminaries have sprung up on all sides. Whether or not this is an advantage might be discussed from many points of view.

Although an appeal in justification of this development may be made to the Council of Trent, the conditions which that Council had in mind have been radically changed. Teaching and discipline could be greatly improved if fewer major seminaries in particular insured able faculties and steps toward uni-

formity of training. The high standard of clerical education now necessary involves great expense. This is the case as well with junior seminaries. Seminary development can hardly proceed without keeping this in mind.

Of course, our country is vast. There are many differences between East and West, North and South. Complete equipment and an approach to uniformity of training might well be hoped for in regional seminaries. In addition we might count as an advantage the wide range of contacts and friendships insured to seminarians in this way.

The multiplication of seminaries has created many problems in foreign countries. The consolidation of them in Italy by the Holy See has lessons for us which we might well study. That there are difficulties in the way are beyond question. Perhaps they could be dealt with adequately only by a national council.

Aside from problems in architecture, location and administration, standards of teaching, the spirit of discipline and appeal to individual temperament, ability or limitation are of vital concern in all seminary training. Horace in his time remarked, "Naturam expellas furca, tamen usque recurret".

I have not in mind qualities which lead in the direction of sin but rather the transformation of temperament, the effective commendation of spiritual ideals and an interpretation of the mission of the priest which will bring the latent enthusiasms of the seminariam into noble action. The seminarian who is intellectually well trained, obedient and generally satisfactory in behavior may still have need of a high spiritual development that will make him adequate to his opportunties for the service of souls in the ministry. No work greater than this can be found in the process of seminary training. The number of teachers and directors who possess the genius to effect this may not be great enough to insure their service if our seminaries are multiplied excessively.

The personal influence of seminary professors outside of the class room is one of the greatest assets in any theological school. This is probably the thought that leads bishops in Europe to maintain a "Convictus", a home for spiritual training of candidates for the priesthood whose work is taken in universities.

In this country the Church is entirely free to carry out the provisions of Canon 1352 in her exclusive right to train candidates for the ministry. Perhaps an approach to the problem from a national standpoint might give us the larger view of training American priests in American seminaries and such a view might be of advantage in reaching a decision in any particular case.

JOSEPH SELINGER.

Jefferson City, Missouri.

WHICH IS PREFERABLE—PASCH OR PASSOVER?

To the Editor, THE ECCLESIASTICAL REVIEW.

Pasch is the Scriptural name of the great Jewish festival which the Saxons called Easter. *Passover* is an inaccurate translation.

It comes from the Hebrew *pasach,* to *pass.* When *'al* follows, it means *by* in the Paschal texts, so that the two words *pasach 'al,* noun and preposition, mean *pass by,* not *pass over.* Accordingly, the Paschal texts should read:

When I see the blood, I will *pass by* them (Ex. 12:13).
When he seeth . . . the Lord will *pass by* the door (Ex. 12:23).
Who *passed by* the houses . . . of Israel (Ex. 12:27).

The Jews sprinkled blood on their door-posts. The Lord came, walked along, *saw* the blood and *passed by.* But where he saw no blood on the door-posts and lintels, he entered and slew the firstborn. Artists have pictured him flying *over roofs* where he *could not see* the blood on the door-posts below, and could not tell at which houses to drop down and enter, and which to pass by. But what is the picture in Exodus? When I *see* the blood (Ex. 12:13), When he *seeth* the blood (Ex. 12:23). Walking on the ground, he *could see* it.

If a doorway projects, a man with a vaulting pole can *pass over* it and land on the other side, but the Scriptures have no such athletic stunts. Movies of the Lord looking at doors, then going up in the air to *pass over* them, would make people laugh. Moses shows the Lord, not *leaping over* doors, but going straight ahead, *seeing* the blood and *passing by.*

The Greek (LXX) translation of Ex. 12:23 has *parerchomai:* The Lord will *pass by* the door. In the Revised Pro-

testant Version *parerchomai* is very frequently rendered *pass by:*

He (Jesus) would have *passed by* them (Mk. 6:48).
No man could *pass by* that way (Mt. 8:28).
Jesus of Nazareth *passeth by* (Lk. 18:37).

We would not say: He would have *passed over* them, No man could *pass over,* Jesus of Nazareth *passeth over.* But in the Paschal texts *pass over* is far more unsuitable.

There is another place in which *pass over* is common. Translators evidently like the phrase:

As birds flying, the Lord of hosts will protect Jerusalem . . . he will *pass over* and protect it (Revised Version. Is. 31:5).

The mother bird in protecting her nest, swirls or *passes about,* striking at birds of prey, wounding, and driving them off. So the Lord will *pass about* Jerusalem to drive off the enemies that surround her. Why should he *pass over* her? No aeroplanes were bombing Jerusalem. He *passes* where the enemy is, *about* the walls of the city. The preposition should fit the text.

One passage remains: "They *leaped about* the altar" (Revised Version. 1 (3) Kings 18:26).

Here *pasach 'al* is rendered *leap about,* instead of *pass over.* The translation is good, but a layman might say: Strange! The same Hebrew words, but how different the translation! In one place, the Lord goes up in the air to *pass over* doors, but here, men on the ground *leap about* altars! Where *leap over* and *pass over* give the same picture, a translator could, if he wished, substitute one for the other: When he *seeth* the blood . . . the Lord will *leap over* the door! (Ex. 12:23).

From the verb comes the noun *Pesach,* in Greek *Pascha.* It passed into all Christian languages. We have it since 1131 (*Ox. Dict.,* Pasch, 2). Fourteenth-century versions usually spell it *Pask. Passover* first appeared in 1530 (*Ox. Dict.,* Passover). "Preface to King James Version: we have shunned the obscurity of the Papists in their . . . *tunicke* . . . *pasche,* and a number of such like.

The Revised Version has *tunic* (Dan. 3:21, John 19:23m). May future Protestant versions revive *Pasch* of their English

forefathers? It is unlikely. Moffatt has the adjective *Paschal* (Mk. 14:12, Lk. 22:7, 1 Cor. 5:7), but not the noun.

All should have kept the name used by Moses and the Prophets, by Christ and the Evangelists. It is a mistake to translate a proper name. Whether its etymology gives *pass, leap, dance, sway, halt, limp,* etc., does not matter. The noun *Pasch* is the name of a feast, and of the lamb and supper connected with it. But the inaccurate translation *passover* is now so common that our new Westminster Version has adopted it.

J. F. SHEAHAN.

Poughkeepsie, New York.

RENEWAL OF THE PASCHAL CANDLE.

Qu. May I submit as opportune the following inquiry? Our Paschal candle serves us for more than one year. It seems probable that the candle used last year will suffice for the coming Paschal season. May we use it?

Resp. The Sacred Congregation of Rites has answered this question definitely, as follows: "Cereus Paschalis renovari non debet quotannis ex toto; sed potest et debet renovari tantum quum pars accendenda non sufficiat pro toto tempore Paschali." (D. 3895, 1.)

This decree is clear and formal, and leaves no room for debate. The Paschal Candle is not to be renewed entirely each year, but it may and *must* be renewed *only when* what is left of it would not last till the end of the next Paschaltide.

ARE CANONIZED SAINTS CERTAINLY IN HEAVEN?

Qu. Does canonization mean that we know that the canonized person is in heaven; or only that the person is not in hell?

Resp. There seems to be no question raised on this point by the writers on canonization. They take for granted that, since the decree of the Pope—in canonizing a person as a saint—is infallible, the person is certainly in heaven, or in glory.

The writer in the *Catholic Encyclopedia* says: "Does the Pope declare that the person canonized is in heaven or only that he has practised Christian virtues in an heroic degree? I have never seen the question discussed. My own opinion is

that nothing else is defined than that the person canonized is in heaven . . . There is no question of heroic virtue in this formula (of canonization); etc."

The *Dictionnaire Apologétique* says: "All theologians agree in saying that one cannot without temerity call in doubt the infallibility of the Roman Pointiff in the decree of canonization, nor the glory of the saint canonized."

The only question raised in the minds of theologians is whether the decree is of divine faith, ecclesiastical faith, or only theologically certain—according to the writer in the *Catholic Encyclopedia.*

DETERMINATION OF MEMBERSHIP IN A PARISH.

Qu. An organist who has held that position in a certain parish for a very long time had always belonged to that parish. Recently the parish has been divided and the line separating the new parish from the old one has assigned him to the new parish, to the church of which he lives much closer than to that of his former parish, where, however, he continues to play the organ. Every Sunday he would have to go about ten miles out of his way if he were to bring his family to the church of the new parish and then go to the church of his former parish to play the organ. Would the pastor of his former parish be allowed to rent him a pew for his family?

Resp. "Renting a pew" may mean two entirely different things: 1. it may mean no more than offering the organist and his family the reservation of a pew for their use without incorporating them into the parish; 2. or it may imply that the organist and his family are at the same time received into membership in the parish.

1. While it is quite customary in this country to rent pews, this privilege is usually accorded only to parishioners. By common law it need not be so, however; for Canon 1263 § 2, which allows the renting of pews to the faithful if the local Ordinary gives his express consent, bids him indeed not to permit it unless there is sufficient provision for the others of the faithful; but it does not limit the renting of pews to members of the respective parish. Our bishops have certainly approved and even authorized the renting of pews to members

of the parish. But do they permit pews in one parish church to be rented to members of another parish? Some dioceses may have regulations on this point by which every pastor will have to abide. In the absence of any diocesan regulation, practice may have sufficient approval to serve as a norm. Otherwise the presumption will be that the Ordinary has given his approval only to the practice of renting pews to members of the respective parish, because in this country heretofore renting a pew was not merely a privilege of parishioners but frequently determined parish membership.

Notwithstanding a contrary regulation or presumption, the local Ordinary can very properly permit this organist to rent a pew in the parish church where he plays the organ. The circumstances of the case warrant such a concession. Moreover, even if our organist is not permitted to rent a pew in the church where he plays at Mass, he may bring his family there to attend Mass on Sundays and holidays of obligation, and neither pastor nor Ordinary may oblige the family to assist at Mass in their proper parish. Canon 1249 permits every Catholic to fulfill the obligation of hearing Mass on Sundays and holidays in any public church, such as every parish church is. Of course attendance at services in the church where the organist plays does not make him and his family members of that parish; it does not relieve them of the duty of contributing to the support of their own parish and of seeking from the pastor of that parish the ministrations reserved to him, such as baptisms, weddings, Viaticum and Extreme Unction.

2. The point implied in this particular question probably is whether or not, since usually only members of the parish rent a pew, by renting a pew in the parish church where he plays the organist may be received into the parish. Here again we must distinguish. Just as the Ordinary can divide a parish, so too he can readjust the boundaries between parishes. In the present case the Ordinary, but not the pastors, even if both should agree, can reärrange the limits in such a way that the organist's home would again lie within the territory of his former parish and thus he and his family again become members of it. This solution might be practical if that relocation of boundaries does not materially affect the area of the new parish.

Such a moving of boundaries, however, may not be advisable. May the Ordinary in this case permit our organist to rent a pew in his former parish and thereby be received into its membership, as was quite customary in this country before the Code? Canon 216 § 1 strictly requires that every diocese be *territorially* divided into parishes and § 4 of the same Canon forbids the erection of new *paroeciae familiares*. To permit the organist by renting a pew in his former parish to become a member of it, would be equivalent to changing it into just such a *paroecia familiaris* although by the new division it is a territorial parish. Hence we must conclude that such an arrangement would contravene the Code.[1]

It may be objected, however, that the custom of determining membership in a parish according to families rather than according to territory, e. g. by renting a pew and the like, runs back to the very beginnings of the Church in this country and is certainly an immemorial custom; therefore Canon 5 may be invoked, according to which the Ordinary may tolerate such customs if he judge that they cannot prudently be removed. It is true enough that such has been the practice in this country. But until 1909 the United States were under the jurisdiction of the Sacred Congregation for the Propagation of the Faith. Now, just as Canon 216 § 2, so too the Tridentine law did not oblige so strictly that canonical parishes with territorial limits be erected in places subject to that Congregation. In fact the Third Plenary Council of Baltimore, NN. 31-39, still recognized "missions" rather than parishes in this country. In a question of this kind it is certainly not legitimate to appeal to a practice which was entirely proper so long as this country remained under the jurisdiction of the Propaganda, as to a custom against the common law. At most that custom could date its beginning only from 1 January, 1909, to say nothing of the fact that customs contrary to Tridentine legislation were reprobated, so that in either case the custom did not and does not prescribe against the law in question. Therefore the Ordinary may not simply transfer the organist from one parish to another, unless the Ordinary change the boundaries of the parish.

[1] Cf. Cappello, "Nonnullae Quaestiones; II: *An Episcopus subducere valeat personas vel familias privatas a parochi iurisdictione?*", *Periodica*, XVIII (1929), 149*–150*.

PRIEST TOURISTS IN NEW YORK.

To the Editor, THE ECCLESIASTICAL REVIEW.

Looking forward to an exceptionally busy year due to the number of tourists visiting the Oberammergau Passion Play and Eucharistic Congress, the "Leo House" is making preparations to accommodate a large number of priest guests and their friends.

The eight-story fireproof building, with modern hotel equipment, is located at 332 West 23rd Street. Conveniently near everything, but sufficiently removed to insure daytime quiet and restful slumber at night, travelers who must stay in New York a few days to await their sailing-date will find the Leo House a comfortable, convenient, as well as reasonable, stopping-place in Manhattan.

Travelers who anticipate taking a trip abroad are advised to make reservations in advance. All details incidental to procuring tickets, checking baggage, and preparing tours will be gladly arranged by the "Leo House". Write to Sister in charge for particulars.

LEO HOUSE.

ORDINARY OF THE MASS ON PHONOGRAPH RECORDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Many priests and conventionally educated Catholic laymen fail, for lack of an adequate medium of interpretation, to realize the devotional beauty and helpfulness of the plain chant prescribed for our liturgical services. Persons of cultivated taste, with a sense of religious understanding, who have heard the soul-stirring music of monastery choirs or the sweet, clear chant of the trained voices of children, know that piety is fed by such means in a way possible to no other musical or rhetorical art. It is for this reason that the Sovereign Pontiffs since the days of St. Leo and St. Gregory have insisted on the duty of pastors fostering plain chant.

Zealous bishops and priests, reminded of this in our days, when a new, frivolous spirit of secular attraction threatens to invade the choir and chancel, have an excellent means of organized instruction in liturgical singing for parish schools.

I refer to the phonograph records which beautifully render the ordinary of the Mass — Kyrie, Gloria, Credo, Preface, Sanctus, Benedictus, Pater Noster, Agnus Dei and Ite missa est. The adaptation of these records to their intended purpose of instructing choirmasters, organists and music teachers in our schools is invaluable to priests who are eager to observe the liturgical prescriptions and to create a true sense of reverence and devotion at the Holy Sacrifice of the Mass. These records render the most elegant nuances of the voice together with perfect rhythmical accuracy. Such is the testimony of leading authorities in church music who have heard the records made under the direction of the Pius X School of Liturgical Music. They are proving themselves a providentially helpful medium for the appreciation of the traditional musical modes of the Church.

As these phonograph records offer invaluable service to every choir director and music teacher in parish school, it is eminently worth while to list here the contents of the album for the immediate information of our priests:

Record No. 7180–A

1. KYRIE. IN FESTIS B.V.M. No. 2. This beautiful number taken from a manuscript of the XIth Century is in the 1st mode, although the 2nd Kyrie modulates into its plagal, the 2nd mode: The characteristics of the first mode are quite evident throughout the composition.

2. THE GLORIA OF THE MASS IN FESTIS B.V.M. No. 1, which is perhaps better known as the MISSA "CUM JUBILO," is also taken from a manuscript of the XIth Century. It is a composition full of joy and brilliancy, is written in the 7th mode, this mode called by the ancients "Modus Angelicus" and justly so, as many brilliant and angelic melodies of the Gregorian repertoire are written in this mode.

Record No. 7180–B

THE CREDO No. 1 IN THE 4TH MODE is a splendid example of ornate recitation built on a psalmodic formula with its characteristics as to intonation, recitative and cadences. This is probably the earliest melody to which the Credo was set.

Record No. 7181–A

1. THE PREFACE OF THE MASS as sung for this record—the TONUS SOLEMNIS, sung on Sundays and feasts. It is so beautiful in its

simplicity that Mozart said he would have gladly given all his compositions to have been the author of this exquisite melody.

2. THE SANCTUS AND BENEDICTUS OF THE MISSA "CUM JUBILO" is from a 14th Century manuscript. It is written in the 5th mode and is a continuation of the Preface. The congregation is invited to join the angelic hosts in singing Sanctus, Sanctus, Sanctus; Holy, Holy, Holy, Lord God of Sabbaoth.

Record No. 7181–B

1. THE PATER NOSTER which precedes the AGNUS DEI is in the SOLEMN TONE used for Sundays and feast days.

2. THE AGNUS DEI on this record concludes the Ordinary of the MISSA "CUM JUBILO." Each time the AGNUS DEI (LAMB OF GOD) is sung by the Cantor, and the people take up the theme, "HAVE MERCY ON US."

3. THE "ITE MISSA EST" of the MISSA "CUM JUBILO" follows the principle used by the ancient composers in taking the theme of the Kyrie of the same Mass, thus preserving the unity of the whole.

H. J. H.

EXTENSION OF THE JUBILEE PRIVILEGE TO PRIESTS.

Under date of 23 January, 1930, the Apostolic Penitentiary has declared that the extension of the Jubilee until 30 June of this year carries with it all the spiritual favors granted for the Jubilee year of 1929, in the Apostolic Constitution *Auspicantibus Nobis,* and in particular the plenary indulgence that priests can gain every day at the Mass they celebrate and apply to any soul in Purgatory designated by themselves.

THE CARE OF AGED PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

This problem can be very easily solved. We have many good examples before us. In Hungary, Europe, in the Archdiocese of Esztergom, the Cardinal Archbishop founded an Archdiocesan Priests' Pension Fund with the necessary governing body. Every priest must be a member after his ordination. All the archdiocesan priests pay to this Fund every year an amount fixed by the advisory board according to the difference of their yearly priestly income, but having the same rate, 2% or 3%. So in every year a very big sum can be

collected. This Priests' Pension Fund has two or three diocesan doctors who are appointed by the Cardinal Archbishop himself to examine those priests who wish to be pensioned or to quit their work for a time to take a special cure, or to have a vacation for convalescence. All the priests are entitled to get a yearly pension from this fund. In peace time they received a yearly pension varying from 1,800.00 to 2,500,00 crowns.

An interdiocesan general priests' pension fund can be established here in America, by the American hierarchy, on the same basis as it was established in Europe. This would bring a great relief to all American aged priests and a strong financial resource for years to come.

LADISLAUS C. CHANY.

Carteret, N. J.

CHARTS USED IN INSTRUCTING CONVERTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Since the publication of Dr. John O'Brien's article in the February number of the REVIEW, wherein he kindly mentioned a chart used here in convert-instruction work, I have received a great number of letters from your readers asking for the chart. Arrangements have now been made with the E. M. Lohmann Co., of St. Paul, Minnesota, for its printing.

May I presume on your kindness to print this note, so that the various priests who wrote me may expect their order to be filled by the company which is now preparing its publication?

C. E. DOWD.

Eau Claire, Wisconsin.

A FRESH SCHEME FOR DEFRAUDING PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I say a word of warning through the REVIEW to my fellow priests, lest they be taken in by a group of gypsy canvassers who have been operating among my friends in the Middle Western States? These swindlers seem to operate in pairs or in groups of three or four. When they call at the rectory they tell a sad tale of ill luck, and then proceed to explain that their families for generations have been in the

business of regilding and replating candlesticks and sacred vessels of the altar, by a secret process known only to themselves. When the articles are returned, an exorbitant bill is presented for the work. One case that I have investigated showed that these gypsies had taken the work to be done by a regular plating firm, as though they had been sent by a local pastor. They said they would call back when the work was finished, and they did. It was found that, whereas the plating concern had charged the swindlers $150 for the job, the bill of the gypsies presented to the priest was for $750.

It is to be hoped that this new scheme will have a short life, and that the clergy will play safe by dealing with reputable concerns only. Bargain-hunting often proves very expensive in the end.

PRUDENTIUS.

"SELLING" BLESSED PALMS ON PALM SUNDAY.

Qu. Is there any justification for telling the people that when they come to the altar-rail for blessed palms they must first drop a fixed amount in a box before they receive the palms?

Resp. If the contribution were demanded as payment for the blessed palms, it would be nothing else than simony *iuris divini*. Any price for a slip of palm that costs but the merest trifle can be set only in view of the blessing. If, however, it is not requested as payment for the blessed palm but only as an "alms," it nevertheless violates not only the spirit but also the letter of the law which (in Canon 1507) reserves to the provincial council or to the bishops of the province in meeting assembled the fixing of the fees that can be exacted on the occasion of administering the sacramentals; but even the fees fixed in that manner must still obtain the approval of the Holy See.

If it is really simony that is committed, one is obliged to make restitution even before any judicial sentence (Canon 729 n. 1). If Canon 1507 is transgressed by exacting unauthorized fees, one is likewise bound to make restitution of what he has unjustly acquired and is moreover liable to a heavy fine and, upon repetition of the offence, to suspension or removal from office.

Criticisms and Notes

THE QUESTION BOX: Replies to Questions Received on Missions to Non-Catholics. By Bertrand L. Conway, C.S.P. New edition, 1929. The Paulist Press, New York. Pp. vii + 469.

A quarter of a century ago when Father Conway published (1903) the *Question Box*, the stout little volume was hailed generally as the most useful book in practical apologetics in the English tongue. This first Edition, as Cardinal Gibbons wrote in its preface, contained "in a brief and popular manner the most important questions actually received by the author in all parts of the United States. Its object is to interest fair-minded inquirers in the further study of the Church's claims, by removing many of their false notions regarding her." The success of the *Question Box* rivals that of the Cardinal's own book, the *Faith of Our Fathers*. It is estimated that over two and one quarter million copies of the *Question Box* have been sold since its first appearance. Father Conway modestly calls this the New Edition of the *Question Box*. It is far more than a recasting of an old and triumphant defender of the faith. The number of the questions answered approaches the thousand mark and a host of problems unknown a quarter of a century ago are treated in the new edition. The selection has been made from a total of 200,000 questions received since the Paulists inaugurated their non-Catholic Missions. The text of the new edition still retains its popular style, its matter-of-fact (others might call it pedestrian) appeal to common sense, and its hold upon the reader's interest. But among the changes that have been made, there is one that will commend itself to the students of our colleges and seminaries and our busy priests on the missions—the rich bibliographical vein that runs like a golden thread through the book. Nearly a thousand authors are cited and the wealth of apologetical material in Catholic periodicals has been drawn upon for illustration and further exemplication of the doctrine or discipline of the Church under question. Each section has its own bibliographical list, and a general catalogue of works is placed at the end of the book (pp. 453-469). There is also a serviceable index. Here at last is a book that can be placed in the hands of all who are sincerely open-minded about the Catholic Church. Father Conway has performed a laborious task; one that does credit to his wide learning and to the religious community to which he belongs.

THE EVIDENCE OF THE CATACOMBS for the Doctrines and Organization of the Primitive Church. By Orazio Marucchi. With illustrations. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. vii—115.

For over fifty years the veteran Roman archeologist, Orazio Marucchi, has lived, so to speak, in the catacombs, where he has studied the interpretation of the mural paintings and inscriptions preserved from Apostolic times. The value of these monuments, in testimony of the primitive traditions which perpetuate the faith of Christ, surpasses even that of the writings left to us by the apologists and Fathers of the primitive Church, since they are not subject to corruption and interpolation by copyists of subsequent ages on whom we must depend for the accuracy of the texts handed down.

In view of the recent revival of research into the origin of the Christian religion, Professor Marucchi's short synthesis of the archeological arguments drawn from the ancient monuments is an important help in religious teaching. We find here summed up telling proofs that the doctrines of the Catholic Church of to-day are the same as those held in the first centuries of the Christian era. These proofs confirm the dogmas touching the Blessed Eucharist, the honors given to the Blessed Mother of Christ, the veneration paid to the saints, the primacy of the Apostolic See of Rome, and the chief ecclesiastical institutions of the Apostles whom Christ directed after the Resurrection to teach all peoples. It is this kind of literature which teachers and students of Christian doctrine in our schools and seminaries need much more than the scholastic refinements to which pedagogical science has tended in recent years. Scientific theology threatens to absorb the mind while it leaves the heart untouched. What St. Thomas did for the schools has been largely overdone by the masters of theology, and we need to go back to the earlier sources whence motives of virtue and correction of modernistic errors may safely be drawn to enlighten the intellect without overlooking the fact that the sole purpose of knowledge in the life of a Christian is to elicit motives for living.

CARDINAL WISEMAN. By Denis Gwynn. P. J. Kenedy & Sons, New York. 1929. Pp. xx—300.

Readers of English Catholic biographies might with good reason ask what purpose the publication of a life of Cardinal Wiseman at this time can have, since we have not only a large (two-volume) history of the great churchman by Wilfrid Ward, but a numerous collection of memoirs, such as the *Characteristics* by Father T. E.

Bridgett, and others. Nevertheless, Denis Gwynn justifies his present summary of the famous restorer of the Catholic hierarchy in England, by the important additions and well placed comments which throw interesting light on the persons and the ecclesiastical events of more than sixty years ago. Recent research has shown that very essential material touching the motives of action and the relations to Church and State on the part of the Cardinal were for prudential reasons arising out of the Purcell controversy suppressed by Ward. The publication of letters made public through Shane Leslie and Cardinal Gasquet, and (as late as 1927) by the Benedictine Abbot Butler in his life of Bishop Ullathorne, convey for the first time a complete picture of the conflicts in policies between churchmen. Incidentally these revelations do fuller justice to Wiseman than had been shown by previous biographers. The Errington dispute is a case in point. Altogether it appears that the aspersions thrown by Lytton Strachey upon Wiseman, Manning and their ecclesiastical attendants rest upon erroneous interpretations. In these features of Gwynn's volume lies the chief worth of this succinct record of Wiseman's career. It may be read with more ease, being short, while yet giving us a true portrait of the widely recognized scholar, statesman and priest, who was the first to dispel the cloud of bigoted opposition to the Church, and who dominated Catholic life during the last century, preparing the way for the achievements of his successors in the See of Westminster.

GREAT AMERICAN FOUNDRESSES. By the Rev. Joseph B. Code, M.A., S.T.B., St. Ambrose College, Davenport, Iowa. The Macmillan Co., New York. 1929. Pp. xviii—512.

LIFE OF MOTHER CATHERINE AURELIA OF THE PRECIOUS BLOOD, Foundress of the Institute of the Precious Blood. 1833—1905. By a Member of the Institute. Introduction by the Rev. A. M. Skelly, O.P. B. Herder Book Co., St. Louis and London. 1929. Pp. xxii—205.

THE LIFE OF MARGARET AYLWARD, Foundress of the Sisters of the Holy Faith. By Margaret Gibbons. Sands & Co., London. 1928. Pp. 426.

The account by Father Code of the sixteen heroic women, pioneers of Christian education and religious charity in Canada and the United States, offers an instructive addition to the history of the Catholic Church in the New World. Every phase of the service of Christ, by women who devoted their lives to rescuing, attracting

and training souls to His likeness, is represented with the hope, as the Bishop of Davenport in his introduction to the volume points out, of eliciting admiration, imitation and increase of vocations to the religious life. Nobility of rank and varied mental gifts vie with each other in devotion to the needs of the suffering, the poor and the ignorant, and are calculated to inflame zeal in a like direction among the young.

Not all the foundresses here pictured are first builders of the institutes to which they give their names, nor do they present the complete list of leaders in the virginal procession following the Lamb Immaculate and reproducing the family of holy women in the houses of Martha or of Mary Mark in Jerusalem. We have here Mothers D'Youville, Clare Joseph, Elizabeth Ann Seton, Mary Rhodes of Loreto, Catherine Spalding, Teresa Lalor of the Georgetown Visitation, the Venerable Mother Duchesne, Angela, the Kentucky Dominican, Theodora Guerin of the Sisters of Providence, Gamelin of New England, Mary Xavier Warde, first American fruit of Catherine McAuley's Institute of Mercy, Rose du Rocher, Cornelia Connelly, whose Beatification is ardently looked for by the lovers of the Holy Child, the Ursuline Amadeo, and the saintly Hawthorne Rose, Alphonsa Lathrop.

The history of the American Church receives a notable addition in the above tribute to the foundress of the Institute of the Precious Blood. Mother Catherine Aurelia Caouette had at first been a Dominican Tertiary, until an absorbing devotion to the Passion of Christ drew her heart to the contemplative life adoring the wounds of Christ. The devotion is dwelt upon in the introduction by Father Skelly, O.P., who seeks to make the reader familiar with the chief characteristics of life in the Order. Aurelia, born in 1833 at St. Hyacinth in the Province of Quebec, had as a child received remarkable revelations of her future calling. Her ever present longing was to become a victim of Reparation in honor of the Blood of Christ. Father Raymond, Rector of the Seminary, who became her spiritual guide, and the successive Ordinaries of the St. Hyacinth diocese, recognizing the remarkable spiritual gifts of the young girl, opened the way to the fulfillment of her aspirations. Her own father placed his house at the disposal of his daughter with three chosen companions where they might pursue the religious community life. The Society thus begun grew quickly throughout Canada, until it spread in a missionary spirit as far as China. Before the foundress died, a house had been established in Rome. Mother Catherine Aurelia's life thus told receives most interesting lights from her own diary, calculated to further the application to the Holy See for her Beatification.

The story of heroic womanhood in religious life receives further attractive illustration from the Irish nun, Margaret Aylward, foundress of the Sisters of the Holy Faith. As here told the biography unfolds a vivid picture of the struggles to maintain the ancient faith in the Isle of Saints during the past century. Mother Aylward's life covers the period from 1810 to 1889, and puts her into intimate relation with the chief political and educational figures of the Emancipation period. We meet Daniel O'Connell, Cardinal Cullen, Monsignor Kirby, Father Mathew, John Carroll, Brother Rice, Lady Fullerton and others whose intercourse with our heroine gives a dramatic setting to the scenes of her religious activity.

Daughter of an ancient and prosperous family dating its title back to the twelfth century, and making its home at Faithleg Castle, Waterford, young Margaret attended the Ursuline convent school, and for a time also a private academy kept by two Quaker ladies. At the age of twenty she became a teacher with the Presentation nuns, and subsequently entered the Congregation of Charity founded by Mother Aikenhead. Owing to the unsettled condition of community life, and also of her health, she felt compelled to leave the Order, and shifted for ten years amidst uncertain aspiration as to her final vocation. But the instincts which drew her to the perfection of religious life through complete devotion to the care of the poor and of abandoned children, led her, with the encouragement of the Vincentian Father John Gowan, to establish a Society under the patronage of St. Brigid, which at successive stages undertook the care of orphans, workhouse children and poor schools. As the youth of Ireland were in danger of being perverted by the rampant activity of Protestant proselytizers under British auspices, there was great need of such Catholic protective agencies. Thus step by step grew the Society of Catholic Schools until it developed into the Institute of the Sisters of the Holy Faith, ultimately approved at the instance of Monsignor Kirby and the Irish Bishops. Mother Aylward's imprisonment, her visits to Rome, her trials and triumphs elicited the admiration and support of the best elements of Irish life, and, as in the case of the devoted convert John Steiner, of others who became patrons of the service of poor children. The story is here told in a way likely to hold the attention of every high-minded reader.

LINGES, INSIGNES ET VETEMENTS LITURGIQUES. Par Dom E. Roulin (Bénédictin). Paris: Lethielleux. Pp. xii + 316. 1930.

To speak of this book in measured terms is indeed difficult. One is tempted to use superlatives that would probably repel the reader

and defeat the purpose of the reviewer, which is to induce everyone interested in replacing the ugly vestments now so common with those more beautiful in themselves and more in the line of tradition, to get this book at once and study it carefully. It is easily the best work of its kind that the present reviewer has seen. There are other works that equal it in this or that respect, but we know of none that combines so admirably the liturgical and artistic aspects of the subject with the practical. Dom Roulin does not treat the historical development of the vestments (except for a few pages on the pallium), but such historical views as do come in incidentally are thoroughly sound. His chief concern is to provide a reliable guide to all persons connected with the manufacture, the care or the use of vestments. Hence the rubricist, the artist, the sacristan, and even the laundress, will all find their problems clearly treated, for every question, from the interpretation of a decree of the Congregation of Rites to the proper method of washing an alb and folding a chasuble, receives its due meed of consideration.

We may single out for special praise the chapter on the chasuble. Naturally this is the part of the book that a liturgist would first turn to, for it has to do with the most prominent of the vestments and the one about which most discussion turns. A recent decree has been much misunderstood, many well-meaning and zealous but imperfectly informed persons maintaining that "Gothic chasubles are condemned by Rome". No capable liturgist would be guilty of such a blunder, but unfortunately liturgical matters in churches, seminaries, convents, etc. are not uniformly entrusted to capable liturgists but are often in the hands of persons whose knowledge of the subject is neither broad nor deep. Perhaps an unscientific nomenclature is responsible for much of the confusion, since what is called the " Gothic " chasuble is really the Roman, and the so-called Roman would be more accurately designated the Italian. Moreover, if the ample (or " Gothic ") chasuble is forbidden, then the present Pope has set us a bad example, since that is the form He used when celebrating in St. Peter's His Mass of Thanksgiving on the seventh anniversary of His coronation.

The illustrations are numerous and excellent. Again and again the reader is confronted with a " horrible example " alongside what is desirable. This method, not always to be commended, is here not only permissible but necessary, for many, possibly the majority, of priests and nuns are blissfully unconscious of the ugliness of many of the vestments and banners they use day after day. They may be surprised and pained to behold here some of their admired possessions stigmatized as crude and vulgar, but such is the plain fact. Let us hope that the lesson will bear fruit. Unfortunately the author

has not included colored illustrations. This is regrettable, since the function of color is hardly appreciated at all among us. In most churches in this country frontals and tabernacle veils are either unknown or garish, while colored crucifixes, colored candlesticks, and colored hangings behind statues, are extremely rare. Consequently, many will get little help from Dom Roulin's book in this regard, since only a reader already acquainted with the employment of color will perceive to the full the possibilities latent in the illustrations.

We would not endorse unreservedly all that he lays down about the altar. There is a growing desire to get away from the absurd constructions called "altars" to be seen in many of our churches, a desire which the learned Benedictine undoubtedly would foster; hence it is to be regretted that some of his pictures of altars are not so completely in accord with liturgical requirement as are those of vestments. But the altar is not strictly within his scope. Hence to stress the point would be unfair especially since his deviations from perfect correctness are very slight indeed. The book is being translated into English by Dom Joseph McCann. The translation cannot come too soon.

LE CARDINAL LOUIS DE LAPALUD ET SON PROCES POUR LA POSSESSION DU SIEGE EPISCOPAL DE LAUSANNE. Par Jules Schweizer. Paris, Librairie Felix Alcan, 1929. Pp. 200. Etudes d'Histoire et de Philosophie Religieuses Publiées par la Faculté de Théologie Protestante de l'Université de Strassbourg.

Although the incidents related with such thorough and minute scholarship in this study relate primarily to the history of the see of Lausanne, they are also valuable not only for the student of the Council of Basel, but for those who try to piece together the history of the critical period between the Council of Constance and the beginnings of the Protestant movement. That there was need of Church reform was acknowledged by everybody at the Council of Constance, but there was not the same unanimity regarding the agencies and the methods to be employed in bringing it about. The significance of the controversy regarding the right of Louis de Lapalud to the see of Lausanne arises from the fact that it involved the discussion of all the questions which had been raised at the Council of Constance regarding the measures to be employed to reform the Church and regarding the relations of the Pope to the Council. How the controversy would have been settled in normal circumstances it is not difficult to conjecture, but it arose

precisely at the time when the Council of Basel was making its claims and thus was protracted for many years. The controversy really resulted in nothing definite, but it affords an excellent means of testing the purposes and the spirit of ecclesiastics during a very critical period. This phase of the question has been excellently presented by the author. Though his sympathies might naturally be expected to be on the side of Jean de Prangins, the rival and opponent of Lapalud, he holds the scales very evenly between them and discusses the controversy in an admirably objective manner.

GESCHICHTE DER PAPSTE SEIT DEM AUSGANG DES MITTELALTERS. Vierzehnter Band, Die Päpste im Zeitalter des fürstlichen Absolutismus von der Wahl Innozenz' X bis zum Tode Innozenz' XII (1644-1700). Erste Abteilung Innocenz X, Alexander VII, Klemens IX und X (1644-1676). Von Ludwig Freiherrn von Pastor. Herder & Co., Freiburg im Breisgau, 1929. Pp. xix—665.

Here is another posthumous volume in this great series of Lives of the Popes. It was ready for publication before the death of the distingushed author. It is planned on something of a less generous scale than its predecessors, but it lacks nothing of the precision and scholarship which run through the entire series. Commencing as it does about the end of the Thirty Years' War the author was obliged to deal with a period in the history of the Papacy comparable to few in its manifest decline of papal influence and power. This decline is not traceable to the character of the Popes, though there was only one striking figure among them, Benedict XIV, until the end of the eighteenth century. The cause of the decline is to be found in the change in the political and religious situation in Europe. The Empire was shattered into a number of impotent little principalities, Spain was shaken from power, and France, which enjoyed the hegemony of the continent, was made subservient to the plans and purposes of Louis XIV. It was the time of French ascendency in politics and thought and French Absolutism became the fashion everywhere in Catholic lands. The period, denoted as the time of the Benevolent Despots in other connections, is here brought into prominence through Gallicanism, Jansenism and Absolutism in its dealing with the Church. Gradually the Papacy was forced from its place at the head of the European state system and compelled to take a secondary place in the projects of the French ruler. How the plans of Louis were shattered on the opposition of the other states and how the way was prepared for the

debacle of the Revolution will form the theme of the remaining volumes. The prestige of the Papacy as the artistic and intellectual centre of Europe was not diminished even though its status in the social and political spheres was so completely menaced.

Once again Pastor has submitted to the same cold analysis the character and the aims of the various Pontiffs and once again he has pronounced the same searching judgments on their activities and their administration. He examines in detail and on the basis of a thorough study of the documents not only what they were but what others have said about them. Without intending to make any comparisons he has given a picture of Europe in the seventeenth century that coincides in many of its features with the Europe of to-day. Never before, perhaps, has the situation of the Papacy been examined with such searching care and never before have the dangers it faced been so excellently set forth. Pastor never lost sight of the fact that he was a biographer, and, consequently, in this as in his other volumes, he has, while overlooking nothing in the world-wide activities of the Popes and in their innumerable cares in the internal administration of the Church, allowed the figure of the Pope to dominate his narrative. It is a matter of congratulation to know that the remaining volumes are soon to appear.

THE CATHOLIC CHURCH AND THE DESTITUTE. By John O'Grady. New York: The Macmillan Company. 1929.

Apparently this is the thirteenth volume of the Calvert Series. Neither in the importance nor in the treatment of the subject matter is it inferior to any of the other twelve volumes. About one-half the space is devoted to the historical aspects of the subject and the other half to specifically modern problems and conditions. The first chapter presents the Christian doctrine of charity. While containing nothing new, it is an excellent summary. Not the least valuable of its paragraphs are those which describe the worship of wealth and the dominance of the business man in the United States.

In the Chapter on "Catholic Charities before the Reformation" we naturally look for a satisfactory reply to the objection frequently brought by non-Catholic critics to the effect that insistence upon the supernatural merit of almsgiving led to much injudicious and wasteful charity in the Middle Ages. Our search is in vain. The author does notice the criticism that begging was undoubtedly fostered in the Church but evades a discussion of the facts, merely declaring that "if any charitable organization of the Church ever encouraged begging, it certainly was running contrary to the best

teaching of the Church". The chapter on "Catholic Charity and the Catholic Revival" presents a brief but satisfactory exposure of the failure of those systems of poor relief which took the place of the Catholic institutions which were destroyed in consequence of the Reformation. There is also a good summary of the program of poor relief set forth by Juan Luis Vives, which, as the author rightly observes, "contains practically all of the elements of a modern social work program". The greater part of the chapter deals with the work of St. Vincent de Paul.

Probably the most useful chapter in the book is that on "Charity and Social Justice" where the author points out that one of the most important, if not the most important, method of preventing destitution and distress is to provide the poor with adequate incomes, and that in our time adequate incomes mean adequate scales of wages; that in addition to an adequate present income the wage earner needs financial security against the great hazards of his existence, namely, sickness, accident, unemployment and old age. For those workers whose wages do not enable them to make this provision of security, the author advocates compulsory social insurance. The chapter on "The Laity and Catholic Charities" will probably strike some readers as unduly complimentary and complacent. The two concluding chapters, "Modern Social Work Problems and Technique" and "Catholic Charities in Practice", are of special value to those who are directly concerned in the administration of charities or in social service, but they are likewise calculated to enlighten all those whose interest in Catholic Charities is general and intermittent. The former chapter describes in an authoritative way the relation between the traditional principles of Catholic charity and the modern scientific methods, while the latter gives a brief survey of the manner in which Catholic charities are functioning in modern society.

STUDENT PERSONNEL WORK. By Esther McD. Lloyd-Jones, Ph.D. With a foreword by Walter Dill Scott. Harper and Brothers, New York. Pp. 253.

This work is significant of a revolution in educational philosophy and procedure. President Scott, of Northwestern University, where this study was made and whose "Personnel Office" is preëminent in its field, emphasizes in his foreword the fact that the university "finds its justification in the contribution it makes for the development of youth". This ideal has been sufficiently powerful at Northwestern to effect the foundation of a comprehensive plan of student guidance in which the individual student is treated as an individual with unique potentialities and problems.

The philosophy of education of a school is more evident in its treatment of students than in its books on education. As one might expect, the emphasis in Northwestern's department is on intellectual achievements, although other objectives are not disregarded. A selective process has been instituted to prevent the devastation in human life wrought by schools which rashly admit and rashly dismiss young people. An effort is also made to treat freshmen as individuals instead of as a class. The tendency to substitute achievement tests and objective for subjective ratings is evident. Northwestern has worked out a rather comprehensive plan of keeping account of each student, both in and outside of class. The description of "Counseling Agencies" emphasizes the necessity of trained experts as student guides. In vocational counseling and placement, Northwestern has developed efficient programs. However, the treatment of problem cases listed under "Mental Hygiene" seems hardly to hit the mark. A delightful feature of this work, however, and one demanding sympathetic consideration, is that where inadequacies exist they are frankly admitted and proposals suggested for correcting them.

One frank admission is the inadequacy at present of the religious care extended to students at such a large university. This university, although founded as a denominational school, seems to place the burden of responsibility for religious care upon the various church agencies outside the school. Fifty-two per cent of the students are reported as attending services every Sunday. The accusation is made that nearby churches fail to give adequate attention to the collegian. "The typical student attending Northwestern University to-day", we are told in a report of a study by Miss Stack, "is indifferent to religion." However, the implications of this statement are frankly faced and encouraging plans proposed to correct dominant campus attitudes. There is an implicit suggestion that required religion courses might be desirable; also, that professors whose attitudes toward religion were extremely critical might be the object of further study.

This report indicates the fact that a school where there is unity of thought and practice on the part of students and faculty as regards religious life is the ideal school. "Far too great a number keep the subject (of religion) from their minds as much as possible because they feel their own inadequacy to deal with it without some guidance." Catholic schools will do well to assure that this guidance, which is now available, will be efficiently used. What President Scott states of disciplinary procedure may hold true also as regards religious guidance. "The disciplinary committee is in

danger of regarding its task to demand justice and to uphold rules and regulations rather than to develop in the student body a sense of honor and an appreciation for conformity to the regulations of organized society." Effective religious guidance must treat the student body as individuals and not as a group.

The two great contributions that Dr. Jones's work should make to Catholic educators is an idea of personnel organization and the advisability of scientific technique in the evaluation and solution of student problems. A critical self-analysis by each Catholic college of its program of student welfare would be an indication of a healthy attitude of mind.

Literary Chat

Under the unusual and striking title *Alias Oves Habeo,* the Rev. Ambrose Reger, O.S.B., has written a series of instructions for the guidance of parish and mission clergy in their apostolate among non-Catholics. These instructions are based on Holy Scripture, the Fathers and the Popes and upon the author's twenty years of missionary experience gained in large measure in districts that were predominantly non-Catholic. (Fr. Pustet Co., New York.)

The volume bristles with practical suggestions that might well and profitably adorn our new treatises on Pastoral Theology. These suggestions every priest will value as beyond question. There are other observations about methods and tactics that had value for the author in his own locality and would not be sanctioned by successful apologists elsewhere. However, it is from factual records like this that we are helped toward both an understanding of the non-Catholic mind and a realization of the obligation to enlighten it.

We have much to learn from converts whose experience traces the pathway by which they found happiness and strength in the Catholic faith. Thoroughgoing case studies of conversion would be of the greatest value in working among non-Catholics even as similar case studies have done so much in the field of social work. For this one among many reasons a volume by Father O. R. Vassall-Philips, C.SS.R., is of great interest. (*After Fifty Years,* Benziger Brothers, New York, pp. 192.) It includes two sections: "Ante Saltum", devoted to the experiences of this distinguished preacher while a student at Oxford; and "Post Saltum", describing his reflexions on his conversion after fifty years as a Catholic layman and priest. The work is more than a biography. It is shot through with philosophy and theology and sidelights of history. From the varied and fascinatingly written story a practical preacher on this side of the Atlantic will stand at attention before the following challenge: "It can hardly be too frequently or too emphatically affirmed that even in the natural order the determination to submit to the Catholic Church can never be arrived at as the result merely of a logical process of thought, however sound it may be in itself" (p. 90). The book is sound and helpful. An expert on conversion, the author writes with genuine human sympathy.

In his *The Mysteries of the Kingdom,* the distinguished English convert and orator, the Rev. Ronald Knox, offers seventeen sermons developed in "an attempt to group our Lord's parables together as a single system with uniform principles of interpretation and a uniform ground plan—namely, the Catholic doctrine of the Church and of human salvation thrown into relief against a background of Jewish

Messianic speculation" (p. vi). Father Knox has achieved his purpose with unusual success. (Longmans, Green and Co., pp. 181.)

He has absorbed the parables, he has made their message a habit of his mind and his interpretation of them for the modern Protestant and Jewish mind is quick and apt. It might be said that Father Knox excels in knowing just what to omit. It is the expert gunner who wastes no ammunition on imaginary targets. This preacher and author is an expert. In his choice of subjects he is a sharpshooter and in his literary style he reveals that rare power that commands attention even for a doctrine that may be unpopular.

Priests who reasonably eschew the reading of sermon books can profitably suspend their rule in the case of this volume.

The Frederick Pustet Company of New York and Cincinnati has just brought out an extract from the Roman Ritual containing the ceremony of marriage. It is on heavy boards and bound in cloth. Within its six pages it contains the exhortation before marriage, and one that may be read after the ceremony, together with the full text in English, French, German, Italian, Polish and Spanish. The Latin text of the nuptial benediction is also given. This reprint will be found most convenient and welcome on account of its attractive appearance.

When we complain, as we do at times, that the Church as a whole and the units of its organization are misunderstood or not understood by those not of the faith, we should not overlook the need of accurate information among ourselves concerning many aspects of the life of the Church. Among the tens of thousands who are familiar with our religious communities, for example, there will be found many who have very vague impressions concerning their origin, spirit and aim. These communities have served admirably in the process by which the Church adjusts herself and her activities in the course of history. A large view of the service rendered by religious communities from this standpoint cannot fail to impress a student profoundly.

For this reason great importance attaches to the *Many Mansions* series whose purpose it is to set forth the spirit and ideals of the chief religious orders of the Church, under the editorship of Algar Thorold, editor of the *Dublin Review*. Two volumes have appeared—*The Benedictines*, by Dom David Knowles, of Downside Abbey, with Introduction by J. Hugh Diman, O.S.B., and *The Jesuits*, by the Most Reverend Alban Goodier, S.J., Archbishop of Hierapolis, Introduction by Wilfrid Parsons, S.J. The first volume has ninety pages, the second, eighty-four. They are of pocket size, well printed and bound in cloth. Other volumes will follow in due course. (The Macmillan Co., New York.)

Many of our readers will recall the distinguished French Dominican Father Vuillermet who labored in the United States from 1903 to 1906. A biography of him has just been published by Adolphe Thery (*Le Père F.-A. Vuillermet*. P. Lethielleux, Paris, 1929, pp. xi—259). Here is an interesting book. The text and illustrations show that it is more than the eulogy of a man who was great in his own time and in his own group. The author has a fine sense of historical and sociological values and does not permit enthusiastic reverence to destroy right perspective. A biography of this kind assists future historians to write the kind of history that shows men in relation to the wider currents of achievement.

The book is of particular interest to those who are working among men. Here and in his native country Father Vuillermet's work was among the youth, and even before the war he had won international recognition as an orator and author. His book, *Le Suicide d'une Race*, was crowned by the French Academy. He emerged from the war a hero among a nation of heroes. Although the author speaks of his hero's residence in the United States as a period of exile, this absorbing narrative will be very welcome to the many friends whom Father Vuillermet left behind him on this continent.

The *Handbook of Ceremonies* for Priests and Seminarians, by the Rev. John Baptist Mueller, S.J., has gone through nine editions in its German text. We have now the eighth English edition, translated, revised and enlarged by Fathers Andrew P. Ganss, S.J., and Adam C. Ellis, S.J. (B. Herder Book Co., St. Louis, pp. 409).

The number of editions through which the work has gone in both the German and the English text is a rare tribute to its worth. The first part is devoted to the general rubrics of the Holy Sacrifice to be observed in Low Mass, Solemn High Mass and Solemn Requiem Mass. The second part takes up Vespers, Compline and Benediction. The third section of the work includes the rubrics for the Blessing of Candles; Ash Wednesday and Lent; Palm Sunday and Holy Week. The fourth part explains the rubrics of Baptism, Penance, Extreme Unction, the nuptial and other blessings. The last section is devoted to the Breviary, its divisions, recitations and the adjustment of the various offices.

Three Appendices are devoted to the Feast of a Dedication of a Church, of the Titular Saint, of the Patron of the Place; the Solemnity of a Beatification or a Canonization; the Celebration of a First Mass. A good Index adds greatly to the value of the work.

In view of the unreliability of memory, the danger of routine and the authority that invites to reverence and care in all ceremonies, this *Handbook* offers help and direction of which every priest has constant need in the ministry.

The Rev. A. M. Skelly, O.P., author of five volumes of *Doctrinal Discourses* for the Sundays and Chief Festivals of the year has rearranged and reduced their contents to three volumes, two of which have issued from the press. (*Sermons and Addresses,* pp. 361; *The Sacraments and the Commandments,* pp. 306; B. Herder Book Co., St. Louis.) The author states that in neither subject matter nor form is there anything new in these volumes. He brings a wide range of scholarship and of practical experience in preaching into his treatment of all of the themes included. A direct, simple style and thorough mastery of doctrine makes his volumes attractive and helpful. Each of them has a splendid Index.

Father Peter Geiermann, C.SS.R., whose *Outline Sermons* for Sundays and Feast Days was noted in our issue of November, 1929, has just brought out another volume of *Outline Sermons on the Holy Eucharist and the Blessed Virgin* (B. Herder Book Co., St. Louis, pp. 394). According to prevalent current opinion, sermon outlines are more acceptable to our busy and discriminating priests than are complete addresses. The volume before us should make a wide appeal on this account.

It contains fifty-three outlines of sermons on the Holy Eucharist arranged in seven series that deal with the Real Presence, the Source of Divine Life, the Blessed Sacrament and the Theological Virtues, the Perpetual Sacrifice of the New Law, Holy Communion, Types of Holy Communion in the Old Testament, the Holy Eucharist and the Sacred Heart of Jesus. The author makes constant use of the Holy Scripture and of the teachings of St. Alphonsus.

The volume includes seventy outlines of sermons on the Blessed Virgin. In addition to the Scriptural references, extensive use is made of St. Bonaventure's treatise on the Hail Mary. The third section of the work includes outlines for sermons suitable for six novenas to the Blessed Virgin. These are perhaps the best in the volume. It has a good Index.

Following very closely traditional lines, the Rev. Dr. Paul J. Glenn, whose work in the field of the history of Philosophy is well known, has published a brief outline of the essentials of formal logic which is very concise and clear. For class-room purposes the text would need considerable development on the part of the instructor. It contains no exercises and only a few examples. On the whole, logic is rather dry, but it can be made attractive if applications of its principles and forms are related to current problems which engage the interest of students. As Dr. Coffey has well observed, the reiteration of trite examples has done much to make logic

a bit repellant. (*Dialectics*, A Class Manual in Formal Logic. B. Herder Book Company, St. Louis, pp. 187.)

The peaceful mission of THE ECCLESIASTICAL REVIEW does not ordinarily bring the literature of warfare as distinct from the Christian judgment of war, within the range of its literary interests. Hence occasions will be found rarely for calling attention to treatises on the actual conduct of war. An exception may be made in the case of the biography of the late Marshal Foch by Major General Sir George Aston, K.C.B. (The Macmillan Company, New York, pp. 483.) Aside from the high merit of the work as a smoothly flowing narrative which affords a splendid interpretation of the great Christian leader in the World War, attention may be called to it on account of a paragraph which shows the splendor of the faith of Foch and its bearing upon his troubled soul during the agony of conflict. "There is one other point to be mentioned about a source, lightly touched upon in the preceding chapter, from which Foch constantly derived comfort and a serene outlook. He sometimes spent his leisure moments in a wayside church, and a tale of that custom is told by an officer who was with him in this final stage of the War. Foch was thinking over one of his most important 'Directives' at a critical time and he issued a message that, if possible, he wanted to be left undisturbed for an hour. They thought that he wanted to sleep, but when a very urgent telegram arrived they decided that he must see it. They found him in a little chapel, kneeling in prayer before the Holy Sacrament" (p. 354).

What priest can fail to be inspired by such an example when he interprets his personal relation to the Blessed Sacrament in the work of the ministry?

Subscribers and readers of THE ECCLESIASTICAL REVIEW will welcome the announcement that it has been selected for indexing in the *Catholic Periodical Index* beginning March, 1930. It is an author and subject index to the contents of more than forty leading Catholic periodicals in the fields of literature, education, science, philosophy, theology, missions, religion, history, liturgy, and current events. This new indexing service is being taken by libraries of the colleges, universities, seminaries, and high schools, as well as public libraries in all parts of the world.

The uses of this index are many and varied. Aside from constant use by research workers, it is copiously useful in enabling educators to keep abreast of all current literature on subjects in which they may be most interested.

The arrangement is both unique and simple. It will be issued quarterly as a paper-bound magazine. Each issue indexes current magazine material by subject and author, citing the exact publication, issue and page upon which the article may be found. The index cumulates at the end of the year in a December number which replaces all previous issues. Every third year a large cumulation will appear containing an index for the three-year period in one alphabet.

Thus, readers of THE ECCLESIASTICAL REVIEW may easily locate material that has appeared therein. Numerous cross-references and sub-headings simplify its use. This is the first time such indexing service has been available for Catholic periodical readers. With this new service readers of the REVIEW will find additional reason for preserving and binding their numbers. (*Catholic Periodical Index*, St. Thomas College, Scranton, Pa.)

The sure way to bring the Missal into regular use among the laity is through the boys and girls in our schools. Those who think that the Missal is too complicated for the young, should examine *The Child's Daily Missal*, as arranged by Dom Gaspar Lefebvre, and translated by the Rev. John Gray (Benziger Brothers, New York). The handy little volume contains 300 pictures that are thoroughly explanatory of the action of the Mass. They are also colored according to the season of the year. The younger generation is fortunate to have available such an excellent method of actually assisting at Mass.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE LIVES OF THE SAINTS. Originally Compiled by the Rev. Alban Butler. Now Edited, Revised and Copiously Supplemented by Herbert Thurston, S.J. Vol. II: February. P. J. Kenedy & Sons, New York. 1930. Pp. xiv — 395. Price, $2.90 *postpaid.*

OCCASIONAL SERMONS. By Cardinal Francis Bourne, Archbishop of Westminster. Longmans, Green & Co., New York, London, Toronto. 1929. Pp. 177. Price, $2.00.

A LENTEN COURSE OF SERMONS ON THE MASS. The Right Rev. J. F. Noll, D.D., Fort Wayne. Ind. 1930. Pp. 31.

THE DOMINICANS. By John-Baptist Reeves, O.P. With an Introduction by Thomas M. Schwertner, O.P., S.T.Lr., LL.D. (*The "Many Mansions" Series.* General Editor: Algar Thorold.) Macmillan Co., New York. 1930. Pp. ix—88. Price, $0.80.

THE LEAFLET MISSAL. Sunday Mass formularies in 52 pamphlets for those learning to use the Missal. English text. The Leaflet Missal, 244 Dayton Ave., St. Paul, Minn. 1930. Pp. 16 each. Subscription, $1.00 a year, delivered monthly as issued.

RATISBON BREVIARY. New 1929 edition, medium size. Four volumes. India Oxford paper. 4 x 6 inches; 5/8 inch thick. Frederick Pustet Co., New York and Cincinnati. Prices, $24.00 to $39.00 according to binding.

OUR FAITH. An Explanation of the Catechism. By the Rev. Patrick T. Quinlan. Catholic Doctrine Press, 225 Varick St., New York. 1928. Pp. 69. Price, $0.70.

THE POWERFUL SACRAMENTS. By the Rev. Patrick T. Quinlan. Catholic Doctrine Press, New York. 1927. Pp. 57. Price, $0.70.

THE SPIRITUAL WAY. By Mother Bolton, Religious of the Cenacle. Series Book I, $0.48; Book II, $0.52; Book III, $0.56; Book IV, $0.72. School orders 25% discount additional. World Book Co., Yonkers-on-Hudson, N. Y. 1929.

STUDY OUTLINES ON ST. MARK'S GOSPEL. By J. B. Tennelly, S.S., D.D. National Council of Catholic Women, 1312 Massachusetts Ave., N.W., Washington, D. C. 1930. Pp. 18. Price, $0.05.

A SHORT PREPARATORY RETREAT PREVIOUS TO THE RENEWAL OF VOWS. For the Use of Religious Communities. Third edition. Salesian Press, Surrey Lane, Battersea, London; Mt. de Chantal Convent of Visitation, Wheeling, W. Va. 1929. Pp. 81. Price, $0.55 *postpaid.*

A SHORT RETREAT IN PREPARATION FOR EASTER. For the Use of Religious Communities. Second edition. Salesian Press, Surrey Lane, Battersea, London; Mt. de Chantal Convent of Visitation, Wheeling, W. Va. 1929. Pp. 100. Price, $0.55 *postpaid.*

CHRISTUS UND DIE JUGEND. Von Dr. Tihamér Tóth, Professor an der Universität zu Budapest. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. vi—146. Price, $1.00 *net.*

VITA DELLA SERVA DI DIO ELISABETTA ANNA SETON, Fondatrice e Prima Superiora delle Figlie della Carità negli Stati Uniti di America. Memorie Raccolte e Ordinate da Raffaele Ricciardelli, Prete della Missione. Officina Tipogr. Romana "Buona Stampa", Via Ezio 19, Roma. 1929. Pp. xi—611. Prezzo, 16 *L.*

THE HOLY SACRIFICE OF THE MASS. By the Rev. Patrick T. Quinlan. Catholic Doctrine Press, New York. 1928. Pp. 57. Price, $0.70.

ZU FÜSSEN DES MEISTERS. Kurze Betrachtungen für die vielbeschäftige Priester. Von Anton Huonder, S.J. Vierter (Schluss-) Band *Die Morgendämmerung* (Kindheitsgeheimnisse). Mit einem Gesamtregister. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. xiii—350. Price, $1.45 *net.*

LASSET UNS HINAUFZIEHEN NACH JERUSALEM UND OSTERN HALTEN! Liturgische Fastenpredigten über die sonntäglichen Messformulare der Vorfasten- und Fastenzeit. Von Dr. theol. R. Tippmann, Studienrat. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929. Pp. vii—76. Price, $0.50 *net.*

LES ÉGLISES SÉPARÉES D'ORIENT. Par R. Janin, des Augustins de l'Assomption. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1930. Pp. 198. Prix, 12 *fr.*

POLYTHÉISME ET FETICHISME. Par le R. P. M. Briault, des P. P. du Saint-Esprit, ancien missionaire du Gabon. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1929. Pp. 200. Prix, 12 *fr.*

DE PRAECEPTIS DEI ET ECCLESIAE. Scholarum Usui accommodaverat H. Noldin, S.J., S. Theologiae quondam professor in Universitate Oenipotana. Recognovit et emendavit A. Schmitt, S.J., Theol. mor. professor in Universitate Oenipontana. Editio XX. (*Summa Theologiae Moralis juxta Codicem Iuris Canonici,* II.) Fel. Rauch, Oeniponte; Frederick Pustet Co., Ratisbon, Rome, New York and Cincinnati. 1930. Pp. 746. Price, 8 *Mk.*

ANTONIUS DER EINSIEDLER. Von Dr. phil. Ludwig v. Hertling, S.J. (*Forschungen zur Geschichte des innerkirchlichen Lebens,* 1. Heft. Herausgegeben von Dr. Franz Pangerl, S.J., o.ö. Prof. der Kirchengeschichte an der Universität Innsbruck.) Felizian Rauch, Innsbruck. 1929. Pp. xvi—96. Price, 4 *Mk.*

LA SAINTE FRANCE CONTEMPORAINE. Par Serge Barrault. J. de Gigord, Paris. 1929. Pp. 347.

THEOLOGIA DOGMATICA CHRISTIANORUM ORIENTALIUM Ab Ecclesia Catholica Dissidentium, Auctore Martino Jugie, ex August. ab Assumptione. Tomus III: Theologiae Dogmaticae Graeco-Russorum Expositio de Sacramentis. Letouzey & Ané, Parisiis. 1930. Pp. 510.

IL SERVO DI DIO FELICE DE ANDREIS, Prette della Missione. (*Caritas,* 3.) Direzione "Annali della Missione", Collegio Alberoni, Piacenza. 1929. Pp. xii—285. Prezzo, 7 *L.*

PHILOSOPHICAL.

PHILOSOPHY OF VALUE. An Essay in Constructive Criticism. By Leo Richard Ward, C.S.C., University of Notre Dame. Macmillan Co., New York. 1930. Pp. 263. Price, $2.25.

SANITY APPLIED TO EVOLUTION. By J. F. N. (*Whence Do I Come?* No. 1 of Series.) Our Sunday Visitor, Huntington, Ind. Pp. 18. Price, $0.10.

DER UNBEDINGTE WERT DES SITTLICHEN. Eine moralphilosophische Studie. Von Joh. B. Schuster, S.J. (*Philosophie und Grenzwissenschaften,* II. Band—6. Heft. Schriftenreihe, herausgegeben vom Innsbrucker Institut für scholastische Philosophie.) Felizian Rauch, Innsbruck. 1929. Pp. 110. Price, 4 *Mk.*

GREGOR VON VALENCIA UND DER MOLINISMUS. Ein Beitrag zur Geschichte des Prämolinismus mit Benützung ungedruckter Quellen. Von Wilhelm Hentrich, S.J., Prof. der Philosophie an der phil.-theol. Lehranstalt St. Georgen, Frankfurt a. M. (*Philosophie und Grenzwissenschaften.* II. Band—4. u. 5. Heft. Schriftenreihe, herausgegeben vom Innsbrucker Institut für scholastische Philosophie.) Felizian Rauch, Innsbruck. 1928. Pp. xi—170. Price, 6 *Mk.*

L'Action Catholique. Essai de Synthèse. Par Paul Dabin, S.J. Bloud & Gay, Paris–VI^e. 1929. Pp. 191. Prix, 9 *fr.*

Der kausale Gottesbeweis bei Herveus Natalis. Nach dem ungedruckten Traktat *De Cognitione Primi Principii.* Von Dr. Josef Santeler, S.J. (*Philosophie und Grenzwissenschaften,* III. Band—1. Heft. Schriftenreihe, herausgegeben vom Innsbrucker Institut für scholastische Philosophie.) Felizian Rauch, Innsbruck. 1930. Pp. iv—92. Price, 3 *Mk.* 50.

La Pollicitatio. Emilio Albertario, Professore stabile di diritto romano. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Seconda: Scienze Giuridiche, Vol. XX.) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 47. Prezzo, 5 *L.*

L'Istituto di Coltura Superiore Religiosa per l'Azione Cattolica. (*Università Cattolica del Sacro Cuore.*) Società Editrice "Vita e Pensiero", Milano. Pp. 19.

Il "Moralismo" di G. G. Rousseau. Studio sulle Idee Pedagogiche e Morali di G. G. Rousseau. Mario Casotti, Professore de pedagogia. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Prima: Scienze Filosofiche, Vol. XV.) Società Editrice "Vita e Pensiero", Milano. Pp. vii—84. Prezzo, 5 *L.*

LITURGICAL.

Liturgy the Life of the Church. Translated from the French of Dom Lambert Beauduin, O.S.B. by Virgil Michel, O.S.B., St. John's Abbey. Second edition. (*Popular Liturgical Library,* Series 1, No. 1.) Liturgical Press, Collegeville, Minn. 1929. Pp. 111. Price, $0.35 *postpaid.*

Institutiones Liturgicae in Seminariorum Usum. Franciscus Stella, Presb. Congr. Miss. Tertio Editio ab Aliquibus Eiusdem Congregationis Presbyteris Emendata. Tomus I: De Liturgia in Genere; De Sacramentis et Sacramentalibus. Ephemerides Liturgicae vel Libreria Vaticana, Romae. 1929. Pp. xx—180. Pretium, 6 *L.* 50.

HISTORICAL.

Cardinal Newman. By J. Lewis May. Lincoln MacVeagh, The Dial Press, New York; Longmans, Green & Co., Toronto. 1930. Pp. 309. Price, $3.50.

Arnold Damen, S.J. A Chapter in the Making of Chicago. By the Rev. Joseph P. Conroy, S.J., author of *The Early Friends of Christ,* etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. ix—329. Price, $3.25 *postpaid.*

De Soto and the Conquistadores. By Theodore Maynard, author of *Exile and Other Poems, Our Best Poets,* etc. Longmans, Green & Co., London, New York, Toronto. 1930. Pp. xiii—297. Price, $3.50.

Lo Stile Diplomatico. Propedeutica allo Studio della Diplomazia. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Nona: Scienze Politiche, Vol. II.) Società Editrice "Vita e Pensiero", Milano. 1930. Pp. vii—258. Prezzo, 15 *L.*

Contributi del Laboratorio di Statistica. Serie Prima. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Ottava: Statistica, Vol. III.) Società Editrice "Vita e Pensiero", Milano. 1928. Pp. 436. Prezzo, 50 *L.*

Vicende dell'Oro e dell'Argento. Dalle Premesse Storiche alla Liquidazione della Unione Monetaria Latina (1803-1925). Federico Marconcini, Professore incaricato di scienza della finanze. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie Terza: Scienze Sociali, Vol. VI.) Società Editrice "Vita e Pensiero", Milano. 1929. Pp. 410. Prezzo, 25 *L.*